

# *The* LUTHERAN



PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
THE LIBRARY

CAROL SINGERS

35, No. 12

DECEMBER 17, 1952

CENTS



## The Best Gifts

WHILE THE REST OF THE FAMILY was shopping for Christmas gifts, I decided I'd enjoy my favorite pastime—not window-shopping, but street-shopping—just observing people as they come and go.

The elaborate window of a men's shop attracted me. A lad of 14 peered attentively through the glass. I turned and went back, pretending that I too was interested in the articles inside, while actually it was the boy whom I studied. He seemed reluctant to leave, yet not quite decided on going inside for his purchase.

To strike up a conversation I remarked, "Those must be some shoes —\$26.95!"

I realized the moment I spoke that he was hungry for companionship and help. After exchanging comments about various articles he asked, "What do you suppose is the most expensive thing they have?"

WANTING MORE TO SATISFY HIM than to answer his question, I parried it until he revealed the focus of his attention. It was a handsome piece of luggage. "I've looked at 'em all pretty well," he said, "and I believe that bag is the best thing they have."

It was to be a present for his father, he said, and it set me thinking. He wanted to get his father "the best thing they have." It reminded me of Paul's admonition to "covet the best gifts." If a boy would have it that way, we fathers could surely help the next generation if we took as much interest in giving only the "best gifts" to our growing sons.

—J. MILTON FRICK

## The LUTHERAN

*News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor  
Richard T. Sutcliffe, Assistant Editor

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Mrs. Marcus Lornell, Mrs. Marg A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Heer, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hoh, L.L.D., Mr. John George Kurzenknebe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr.,

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania  
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associate Circulation Manager

### CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1952, by the United Lutheran Publication House Printed in U.S.A.  
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

# **THIS WEEK in** *The* **LUTHERAN**

|                                                        |                   |           |
|--------------------------------------------------------|-------------------|-----------|
| <b>PRISON CHAPLAIN</b> - - - - -                       | By Fred B. Barton | <b>12</b> |
| A Lutheran pastor has an unusual and exciting ministry |                   |           |

|                                             |                 |           |
|---------------------------------------------|-----------------|-----------|
| <b>Have Company for Christmas</b> - - - - - | By Jeanne Meyer | <b>16</b> |
| There's no need to be alone on the holiday  |                 |           |

|                                                         |               |           |
|---------------------------------------------------------|---------------|-----------|
| <b>TWO BABIES WERE BAPTIZED</b> - - - - -               | By Janet Falk | <b>18</b> |
| It was a great event for isolated refugees in Venezuela |               |           |

|                                              |               |           |
|----------------------------------------------|---------------|-----------|
| <b>THE FORBIDDEN CAROL</b> - - - - -         | By Maria Frey | <b>20</b> |
| A Christmas parable about a wise young queen |               |           |

|                                                |                   |           |
|------------------------------------------------|-------------------|-----------|
| <b>Three Boys Visited the Inn</b> - - - - -    | By Snyder Alleman | <b>23</b> |
| They presented their gifts to a small new baby |                   |           |

## **NEWS**

|                                 |          |                               |           |
|---------------------------------|----------|-------------------------------|-----------|
| <b>Church in the News</b> - - - | <b>4</b> | <b>World News Notes</b> - - - | <b>10</b> |
|---------------------------------|----------|-------------------------------|-----------|

|                                             |                         |           |
|---------------------------------------------|-------------------------|-----------|
| <b>Washington: Communists in the UN</b> - - | By Robert E. Van Deusen | <b>11</b> |
|---------------------------------------------|-------------------------|-----------|

|                                      |                        |           |
|--------------------------------------|------------------------|-----------|
| <b>Overseas: Venezuela</b> - - - - - | By Norma Peterson Kern | <b>33</b> |
|--------------------------------------|------------------------|-----------|

## **Jews in the Churches:**

|                |   |   |   |               |    |                   |   |   |   |               |             |    |
|----------------|---|---|---|---------------|----|-------------------|---|---|---|---------------|-------------|----|
| Maryland       | - | - | - | Lloyd Keller  | 36 | Pa.: Philadelphia | - | - | - | -             | -           | 48 |
| New Jersey     | - | - | - | R. I. Shockey | 34 | Pa.: Pittsburgh   | - | - | - | L. E. Fackler | -           | 42 |
| N. Y.: Albany  | - | - | - | L. S. Straley | 40 | Virginia          | - | - | - | -             | F. K. Efrid | 42 |
| Ohio           | - | - | - | E. R. Walborn | 38 | West Virginia     | - | - | - | -             | H. L. Hann  | 37 |
| Pa.: Lancaster | - | - | - | E. J. Hoh     | 34 | Wisconsin         | - | - | - | -             | C. A. Puls  | 46 |

|                                  |           |                                |           |
|----------------------------------|-----------|--------------------------------|-----------|
| <b>History of the Week</b> - - - | <b>35</b> | <b>Home Missions</b> - - - - - | <b>37</b> |
|----------------------------------|-----------|--------------------------------|-----------|

|                         |           |                                   |           |
|-------------------------|-----------|-----------------------------------|-----------|
| <b>People</b> - - - - - | <b>39</b> | <b>Briefly Speaking</b> - - - - - | <b>41</b> |
|-------------------------|-----------|-----------------------------------|-----------|

|                         |           |                           |           |
|-------------------------|-----------|---------------------------|-----------|
| <b>Campus</b> - - - - - | <b>43</b> | <b>Deceased</b> - - - - - | <b>48</b> |
|-------------------------|-----------|---------------------------|-----------|

## **FEATURES**

|                                                 |                         |           |
|-------------------------------------------------|-------------------------|-----------|
| <b>How to Make a Family: Happy Medium</b> - - - | By Margaret A. J. Irvin | <b>26</b> |
|-------------------------------------------------|-------------------------|-----------|

|                                                                    |                 |           |
|--------------------------------------------------------------------|-----------------|-----------|
| <b>Religion in Daily Living: It's Difficult to Be Christians</b> - | By Ruby Lornell | <b>28</b> |
|--------------------------------------------------------------------|-----------------|-----------|

|                                          |                     |           |
|------------------------------------------|---------------------|-----------|
| <b>Personal Problem Clinic</b> - - - - - | By Earl S. Rudisill | <b>30</b> |
|------------------------------------------|---------------------|-----------|

|                        |           |                                |           |
|------------------------|-----------|--------------------------------|-----------|
| <b>Books</b> - - - - - | <b>31</b> | <b>In Conclusion</b> - - - - - | <b>50</b> |
|------------------------|-----------|--------------------------------|-----------|

# THE CHURCH IN THE NEW

## First man to Malaya

About the farthest place in the world that a man can go from Springfield, Ohio, is the Malayan city of Kuala Lumpur. This month the United Lutheran Church Board of Foreign Missions asked Dr. Paul P. Anspach to make the trip. He starts Dec. 17 to blaze a trail for Lutheran missionaries into a country where only two-tenths of one per cent of the people are Christian.

Decision to open a mission in Malaya was made at the United Lutheran Church convention in October. It is the first new field entered by ULC missionaries since China in 1925. Dr. Anspach will be overseas six weeks and will report in February to the Foreign Board on procedure for beginning the Malayan work.

The last Anspach expedition to the Orient was in 1946 when he went to China to see about reconstruction of the Shantung mission, battered during the war. Dr. Anspach was a missionary there from 1925 to 1940. He is now pastor of Second Church in Springfield.

## Foreign Board elects Erb

Two years ago it was improbable that the ULC Board of Foreign Missions would think of Dr. Earl S. Erb if it had been in need of an executive secretary. Dr. Erb had just attended his first meeting as a member of the board.

But last year, when the board wanted a special representative to go to India for careful study of the mission there, Dr. Erb was chosen. His record as a skillful and devoted church administrator (he has been secretary of the Ministerium of Pennsylvania since 1946) led to his selection for the four months' assignment overseas.

So well did he do his work in 1948 that this month the board elected 53-year-old churchman as its executive secretary to succeed Dr. Luther A. Wald who becomes executive secretary of the National Council of Churches Division of Foreign Missions on Jan. 1.



DR. EARL S. ERB

*Will direct foreign missions*

## Communists won't collect for church

Germans pay for the support of churches in the same way they pay income taxes. The government takes them, collects the money, and turns it over to the church administration. In some German states the money for church is eight-tenths of one per cent surcharge on the income tax.

After Jan. 1 the government in the Russian sector of Berlin will discontinue collecting the church tax, Mayor Friedrich Ebert notified Protestant leaders last month. This would have "very serious consequences" for the church, Bishop Otto Dibelius. It is "another

Communist attempt to hamper church  
e."

Unless the order is withdrawn, the church will be put to heavy expense in establishing its own system of tax collection. Germans are not accustomed supporting their churches by voluntary offerings at the Sunday services. Offerings are received but are seldom large. Normally they are used for missionary work.

### **Dibelius trip rescheduled**

Serious illness of Mrs. Otto Dibelius would prevent the Berlin bishop from coming to America this month, Lutherans were notified in late November.

On Dec. 2 Mrs. Dibelius died. The bishop would go through with his original plan, he decided. He agreed to leave Berlin on Dec. 7 and speak at the National Council of Churches assembly in Denver on Dec. 11.

It was too late to revive plans for a Dibelius address in Philadelphia. But addresses scheduled in several other U.S. cities would be given. Gettysburg College planned to award Bishop Dibelius honorary degree on Dec. 15.

The NCC assembly had another last-minute change in its line-up of speakers when John Foster Dulles canceled his speech in Denver. The incoming secretary of state was summoned to Wake Island for a conference with President-elect Eisenhower. Henry Cabot Lodge took over Dulles assignment. A tape recording of the address Mr. Dulles planned to give personally was also heard by the assembly.

### **Too late for Moscow**

Serious illness of the leader of the Russian Orthodox Church, Patriarch Alexei, was the reason given in Moscow for indefinite postponement of a visit from Berlin Lutheran bishop, Otto Dibelius. But

this week the Patriarch was well enough to be in Vienna, it was announced, to attend the "People's Peace Congress."

"It is never too late to hold such a meeting as the one planned," Bishop Dibelius wrote to Patriarch Alexei. "It will always be a good hour when a bond of friendship is knit between our churches and our people. Such a bond would contribute to achieving the peace we all long for."

The bishop had especially hoped to intercede in Moscow on behalf of Germans held in Russia as prisoners of war. Their relatives in Germany suffer "much personal grief," Bishop Dibelius wrote. "I cannot give up the idea of going to Moscow without directing this great distress to the attention of Your Holiness," he stated. "I know the love our Master brought into the world dwells in your heart too. Therefore I am certain that Your Holiness will find ways and means, in all quietness, of bringing this distress to the attention of those in whose power it is to remedy it."

### **Churchmen appeal for Red peace**

"All patriotic clergymen throughout the world" should send representatives to Austria this month for a Communist peace congress, the Moscow radio proposed. Prominent churchmen of Iron Curtain countries were to assemble in Vienna on Dec. 12 to condemn America for not withdrawing its troops from Korea.

Americans such as Dwight Eisenhower and John Foster Dulles would be called warmongers. Churches of all countries would be advised to praise the leadership of Josef Stalin toward world peace and prosperity.

The fact that such pressure was being exerted to get large delegations of churchmen to Vienna probably indicated an in-

tention to organize a "World Peace Conference of Churches." For Iron Curtain countries this would take the place of the World Council of Churches.

Roman Catholics and Protestants in Austria started a backfire against Communist peace propaganda this month by organizing their own crusade under the name, "The Peace of Christ." Lectures on peace were given by Roman Catholic Cardinal Innitzer of Vienna, Lutheran Bishop Gerhard May, and others.

### **Canadian Council organized**

Lutherans of Canada have known for a long time that they need an agency for interchurch co-operation much like the National Lutheran Council in the United States. Efforts to create such a council finally succeeded this month.

On Dec. 4 representatives of six churches gave final approval to a constitution for a Canadian Lutheran Council. Dr. Mars Dale of the Evangelical Lutheran Church was elected president. A United Lutheran pastor from Hamilton, Ontario, the Rev. W. A. Mehlenbacher, was elected secretary. Vice president is the Rev. K. Holfeld; treasurer, Mr. Henry Gauer.

The six churches in the new council are: American Lutheran, Augustana Lutheran, Evangelical Lutheran, Lutheran Free, United Evangelical Lutheran, and United Lutheran. All have headquarters in the United States.

### **Michigan Synod names president**

Trend toward making the presidency of each United Lutheran synod a full-time office had gone a long way in 1952. The Florida, Iowa, Kentucky-Tennessee, Michigan, and Texas synods decided on the policy this year.

This month the Michigan Synod elected its first executive to serve under the new arrangement. He is Dr. Frank

P. Madsen, pastor of Hope Church, Detroit. The synod decided on the time plan at its convention in May, deferred the election until December.

Last month the Kentucky-Tennessee Synod elected the Rev. Gerald D. Beal of Grace Church, Louisville, to its first time presidency.

### **Four laymen are board presidents**

Trend toward selection of laymen as top United Lutheran Church officers was conspicuous this fall, when four of the church's major agencies elected laymen as presidents. Dr. Millard Gladfelter of Temple University was re-elected to the presidency of the Board of Education this month. The Board of Foreign Missions elected Mr. M. P. Moller to succeed Dr. Abdel Ross Wentz.

There has been an M. P. Moller in the organ-building Moller family on the Foreign Board for 28 of the 34 years the board has existed—Mr. Moller, 1918-28, and Mr. Moller, Jr., 1930-1944 to the present.

In November the Board of Pension re-elected Mr. W. G. Semisch to its presidency, and the Board of Public Relations elected Mr. Paul H. Rhoads.

Dr. John W. Rilling, pastor of St. John's Church, Minneapolis, was elected this month as president of the Board of Parish Education.

### **More tax deduction**

From the Bureau of Internal Revenue came a reminder this month that citizens may give 20 per cent of their income to churches or charitable and educational institutions and deduct the contribution in figuring their 1952 federal income tax. Congress in 1952 raised the deduction limit from 15 per cent.

The contributions must be made by Dec. 31 to be deducted on tax returns due next March 15.

Cost of a dollar contributed to the church by a taxpayer in the low income bracket is only 78 cents. The remaining 22 cents is the government allowance on the tax. Taxpayers in the top brackets may get a deduction as high as 92 cents for each dollar contributed. Deductions can be made only by using the "long form" tax return.

Corporations are permitted to deduct up to 5 per cent of their net income on corporate income tax returns. Their charitable contributions may cost them less than 50 cents on the dollar in 1952. Church colleges are busy this fall calling attention to the provision to the attention of contribution-minded corporations.

### Missionary retracts "confession"

A Methodist missionary in China confessed that he was an American spy. Communists made a wire recording of the story Dr. Francis Stockwell told. He received code messages by radio and transmitted them to others, he informed the Chinese. Also he had a rifle in his possession.

Safe in Hong Kong this month, Dr.

Stockwell wanted to make sure nobody believes his confession. He did listen to "Voice of America" broadcasts, and gave friends the news he picked up from the radio. But there weren't any code messages and no rifle. After 23 months in jail (14 months in solitary confinement) he decided to read the confession the Communists had written for him. That was the price they wanted for setting him free.

Dr. Stockwell was the last U.S. Methodist missionary to leave China. Five Lutheran missionaries were still in Communist hands this month: the Rev. Paul Mackensen in jail in Tsingtao, the Rev. Paivo Parviainen (of Finland) who is in Hunan, Miss Ellen Nielsen (of Denmark) in Manchuria, and Dr. and Mrs. Ralph Mortensen of the United States. A letter reached Hong Kong from the Mortensens in Shanghai last month. They are free to travel around the city and distribute Bibles. But their exit permit is still withheld.

Hong Kong, under British protection, has become a haven for missionaries exiled from China.



DR. STOCKWELL (LEFT) AND ROMAN CATHOLIC MISSIONARIES  
*Coming over the border from Communist China*

## Fewer students in ULC colleges

The tide in college enrollments was beginning to turn this fall. After a three-year decline from the peak reached when regiments of GIs were registering, a 1.5 per cent gain was reported in 1900 U.S. educational institutions. The big universities gathered in the largest share of the increased enrollment.

United Lutheran colleges averaged 3.1 per cent under 1951 in their enrollment this fall. Several made gains: Gettysburg, Lenoir Rhyne, Marion, Roanoke. Total number of students is 7,097.

Number of men studying for the ministry was still increasing, the ULC Board of Education was told at its December meeting. Six of the 10 theological seminaries of the church had larger enrollment than last year, two had the same as 1951, two were slightly below the '51 registration. Enrollment gain in the 10 schools averaged 7.2 per cent. There are 712 men now training to be pastors.

## More congregations organized

The formula for rapid growth of the church is simple: (1) More men. (2) More money. With pastors available for work in new fields, and funds to support them until their congregations become self-sustaining, there is practically no limit to the number of new churches that can be organized.

Since there has been an upturn in the number of men graduating from ULC theological schools, and since contributions for the ULC apportionment have been steadily increasing, there has been a sharp gain in the number of new United Lutheran congregations.

The 1952 total will nearly equal the record-breaking 1951 number, it seemed in early December. Three congregations came into existence on Dec. 7—the Church of the Nativity in Wonder Lake,

Illinois . . . Church of the Good Shepherd in Somerville, New Jersey . . . St. Timothy's Church in Mansfield, C

Total so far which have been organized in 1952 with assistance from church's Board of American Missions 42. Last year's final total was 47, six others established without board. United Lutherans hope to reach a goal of 50 new missions a year.

## Warning on office parties

Temperance societies and the National Council of Churches were flying strong warnings about liquor at Christmas parties for industrial and business firms. Office parties the day before Christmas have become a major event, and drinking is usually a part of the program.

When daddy staggered home on Christmas Eve, "wives were disappointed, children waiting for their father to join with the Christmas preparations were needlessly hurt," George L. Lewis reported regarding 1951 festivities. As secretary of the Christmas Safety Committee of the state temperance league, he urged 5,000 Pennsylvania business executives to co-operate in cutting liquid refreshments this year.

"Some people celebrate the birth of Christ like pagans," said Dr. Jesse Bader of the National Council of Churches. "They engage in wild drinking bouts in their offices, homes, and hotels. Newspaper and radio reports of Christmas were lurid with accounts of drunkenness, crowded jails, and accidents."

## Christian Christmas

Christmas parades were scheduled in dozens of American cities this month in an effort to emphasize "Christ in Christmas." Floats conveying the true meaning of the festival were entered by church and civic groups.



#### SINGING IN THE STREET

*Cedar Rapids Lutherans were rated the best*

In Cedar Rapids, Iowa, the exhibit ended by Trinity Lutheran Church's parolial school was considered the best. ungsters in white robes sang the ristmas song as they rode through the eets (see photo).

Memphis, Tennessee, was urging ristmas outdoor lighting displays with Christian theme this year. "Every ght a Prayer for Peace" was the city gan. A star in every yard in the city s the goal for each evening from Dec. to 29.

#### Refugee resettlement staff cut

Moving day came this month for Lutheran Resettlement Service, a department of the National Lutheran Council supervised the immigration of 36,000 s into the United States. A year ago agency had 125 employees working -speed to bring the immigrants to erican shores and send them along their new homes. With the staff now

reduced to 21, the move to smaller quarters (at 21 East 26th street, New York 10, N. Y.) came on Dec. 1.

There is still much work in aiding incoming immigrants, although the DP resettlement is over. A check-up on DPs from the Resettlement Service files last month showed that 20 per cent are still with their original sponsors. Others found better living conditions or higher wages elsewhere. Ninety-five per cent of the DPs have become members of Protestant congregations. Eighty-eight per cent have declared their intention of becoming American citizens—although many have dreams about going home some day when the Communists lose control.

DPs have repaid 76 per cent of the money the National Lutheran Council lent them in getting settled in America. Most of the remainder of the loans is coming into the New York office in regular payments.

# World News Notes

## Prospects in Korea

Every man, woman, and child this side of the Iron Curtain will be grateful to Dwight Eisenhower and John Foster Dulles if they can find a way to end the war in Korea without sacrificing the principle for which the war is being waged. The incoming Eisenhower administration may be so popular that it can risk the explosion in American public opinion which would result from offering the Reds a bargain.

The offer would be to give the Chinese Communists a place in the United Nations and on the Security Council instead of Chiang Kai-shek's Nationalist Chinese.

Russians had made clear this month that unless some new factor is brought into the Korean situation, no amount of negotiating will persuade them to surrender on the prisoner-of-war question. Russians insist that all captive Chinese and North Koreans must return home.

Reason why they insist is probably simple. If Russian soldiers discover they can escape safely from their homeland by surrendering to the enemy as soon as they meet him in battle, there might be a terrific number of Russians surrendering in any future war.

## Korean proposal

This month the South Korean government had offered a shortcut to clear up part of the prisoner-of-war problem. Let 33,862 of the prisoners go free immediately, said officials of the Korean Republic. This many prisoners have been carefully screened and classified as non-Communists. They would be granted citizenship in South Korea.

As the Russians see the situation, even if the prisoners were permitted to consult with representatives of Communist na-

tions on whether or not they want to home, they would not be free to tell truth. Russians believe the minds of prisoners have been warped by American propaganda.

## New German party

West Germans who want their country to stay neutral in the cold war, and to rearm as part of the North Atlantic force, had followed the leadership of Kurt Schumacher in opposing the policy of the Adenauer government. Since Schumacher's death no one in the Socialist party has proven himself strong enough to lead the neutrals effectively.

This month a new party was formed under the leadership of Dr. Guse Heinemann, who is prominent in German Protestant church life and a close friend of Dr. Martin Niemöller. It is the All-German People's Party, dedicated to reuniting Germany and living in friendship with the Communists as well as nations of western Europe.

The new party is hopeful that the agreements between West and East Germany can be worked out and that trade across the border may be made easier.

## Dutch are pro-European

If every nation insists on full right to govern itself, no international government can come into existence. This month the Netherlands was the first nation in the world to lead off by deciding to surrender some of its sovereignty to multi-nation authority when that seems desirable.

The Dutch parliament approved a constitutional amendment granting it power to ratify by a two-thirds vote treaties as are required by "the development of international legal order."

AMERICAN COMMUNISTS who work for the United Nations will be fired, if they take the advice of a legal panel which he asked to study the problem. Concerned over the legal rights of UN employees under fire by the McCarran internal security subcommittee, Lie asked three noted jurists to explore the legal aspects and bring in recommendations.

The international panel (an American, a Belgian, and an Englishman) rendered a 100-page opinion which cleared the atmosphere. They advised that known American Communists be discharged. They recommended further that any American employee who refuses to answer questions about espionage or subversive activity, on the grounds of possible self-incrimination, should be discharged.

### Complicated problem

The fact that the UN is an international agency, not subject to control by one country, created a ticklish situation when the Senate subcommittee decided to investigate the loyalty of American employees. Other nations might resent the intrusion of the U.S. on what they considered UN prerogatives.

On the other hand, the U.S. bears a special relationship to the UN because its headquarters are located here. If the UN were used as a cover for espionage, the American government would have the right to object vigorously.

Since Communist countries are members of the UN, it is to be expected that Communists from those nations will be on the UN staff. But the McCarran subcommittee was not willing to admit that American communists working for the

UN should be granted such diplomatic immunity. Only loyal Americans, they said, should be hired by the UN.

The hearings turned out to be loaded with dynamite. A number of Americans in responsible UN posts refused to answer pointed questions related to national security. Several were fired, others suspended during further investigation. The tension was heightened by Lie's resignation and the suicide of his chief legal advisor.

A dispassionate handling of the situation was needed. Lie's appointment of the three-man panel of jurists was an adroit solution of the problem. Both Americans and others would be willing to be guided by the results of an unbiased inquiry.

Certain basic principles were laid down by the legal panel. One was that the UN secretary-general is fully responsible for the choice of personnel. No member nation can hire or fire UN staff members. If any government has charges against UN employees, either its own nationals or those of another country, they should be made to the secretary-general.

If, however, the UN executive finds that one of his staff is disloyal to his own country, he can and should dismiss him. Further, if a UN employee of any nationality is found spying against the host country, he should be discharged.

This is as it should be. International co-operation is based on mutual trust. In the crucial years ahead, the UN will be better able to fulfill its strategic role if it pays whatever price is necessary to merit the full confidence of its member nations. Surgery is painful, but it is often the price of health.

—ROBERT E. VAN DEUSEN

# PRISON CHAPLAIN

By FRED B. BARTON

**A Lutheran pastor has spent many years in an unusual but exciting and productive type of Christian ministry**

AT 40 THE REV. HENRY H. CASSLER has yet to sit down at his first church social conducted by ladies of his church. There are no ladies of his church.

For the 15 years of his ministry he has passed up that essential function of every Protestant minister: the prayer of thanks as he surveys the offering the deacons bring to the altar. No collection is taken in his church.

Mr. Cassler is one of those unusual persons: a prison chaplain. All of his working years have been spent, so to speak, behind the bars.

Because many people regard prisons as dreary and hopeless it is reasonable to ask: how and when and why did Cassler pass up congenial community life to embark on a career obviously discouraging—if that is the word—and lonely and bleak?

START BACK AT Susquehanna University which awarded him his A.B. in 1934 and Gettysburg Theological Seminary which made him a B.D. in 1937. "I didn't know anything about people," he says today at his office in the federal reformatory at Chillicothe, Ohio, "and was willing to admit it. So Dr. Harvey D. Hoover, professor at the seminary, staked me to \$100 to go out and see the world."

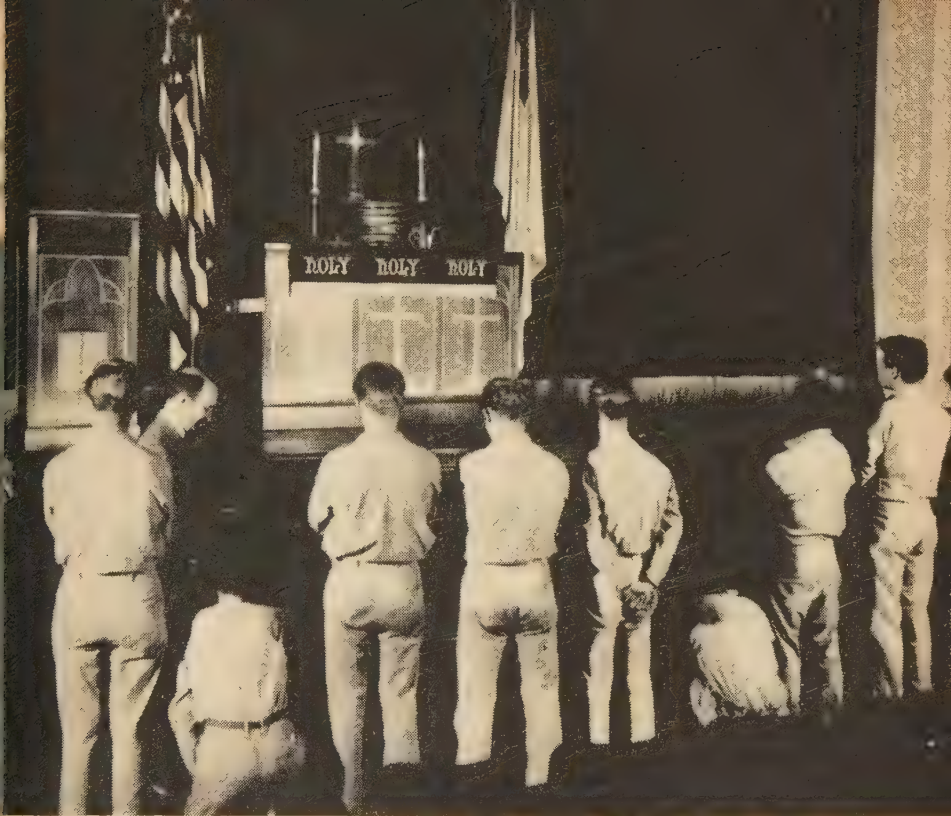
The \$100 helped support him for six months while he absorbed the rudiments of psychiatry "the hard way" at the state mental hospital at Greystone Park, New Jersey. Here one day the Rev. Seward Hiltner, who was in charge of securing prison chaplains, talked with him.



CHAPLAIN AT CHILLICOTHE  
*Pastor Henry Cassler*

"I don't know anything about prisons," said the young man. But a couple of weeks later he embarked on a few months' tryout at the federal reformatory at Chillicothe, one of the country's pioneer new-type prisons, or—as the public oversimplifies it—a "prison without walls." The Rev. Frederick Kuether, day head of the Council for Clinical Training, was then head chaplain at Chillicothe.

TO ROUND OUT HIS training young Henry—and he was dangerously young—spent a year at the federal penitentiary at Fort Leavenworth, Kansas. His youthful appearance nearly cost him the



COMMUNION SERVICE IN PRISON CHAPEL  
*Chaplain Cassler administers the Sacrament*

position. Henry aged his face within a month by growing a mustache.

Then James V. Bennett, director of the federal bureau of prisons, sent the young chaplain to the federal reformatory at Alcatraz. Here for the first time Henry had the unpleasant experience of preaching his sermon with a loaded rifle aimed in his general vicinity. "Please," he begged the captain of the guards, "please keep the guns out of church. I'm in God's hands there."

The captain of the guards mumbled a brief answer to the effect that at Alcatraz they can't always "wait" for God to act. The watchful guard continued to protect chaplain Cassler with a ready rifle, as

every official and visitor to Alcatraz is kept covered while in close contact with prisoners.

Henry took on occasional pastoral and preaching duties ashore, and it was at a Sunday morning service at St. Mark's Lutheran Church in San Francisco that he met Henrietta. "She felt sorry for the poor undernourished minister, living over there in that gloomy prison," he reports today. He adds briefly, "She's the best wife I ever had."

They were married six months after their first meeting. Because the prison was undergoing a period of tenseness at the time, Warden W. A. Johnston asked them to cut their honeymoon short. "To-

day is Sunday," he told the bridegroom. "Why don't you two take all tomorrow off—and then come back to work on Tuesday?" And that's what they did.

Mrs. Cassler had grown up in rural Indiana, had entered government service as a typist, was assigned to the federal land division, then stationed in San Francisco with the Indian Bureau. Still a good typist, she acts as secretary of the federal parole board on its four-time-a-year visits to Chillicothe. Henry the Third now shares Mrs. Cassler's attention. He arrived after the Casslers moved to Chillicothe, where they have just completed 10 years.

IT WOULD NOT BE TRUE to say that Chaplain Cassler has spent all these 10 years within one institution. He travels to all 28 federal penal institutions, from Atlanta and Lewisburg and Leavenworth and Alcatraz, which are maximum security prisons, to the reformatories and camps and prison hospitals. He carries the title of associate chaplain. Every new federal prison chaplain receives his training in prison work at Chillicothe.

Here Cassler as instructor has had his surprises.

"Recently I sent home a student chaplain, though he was a good preacher and a fine young man," he recalls. "But for prison work he was too gullible. He believed everything everyone told him. In this business you are up against some experts in deception. You have to be, as the Bible puts it, as wise as serpents and harmless as doves. At 23 which is our top age these lads locked up in here have in some cases graduated from state and local prisons and jails and are repeaters." He does not use the phrase "hardened" repeaters.

Inmates number 1,200, two-thirds white, one-third colored. There is a pre-

ponderance of Protestants. Yet the Catholic prisoners have their chaplain Father Soltis, who carries on in the method approved by his church.

All new federal chaplains are recommended first by their own church and then approved by the National Council of Churches. Then they are approved and accepted by Director James Bennett.

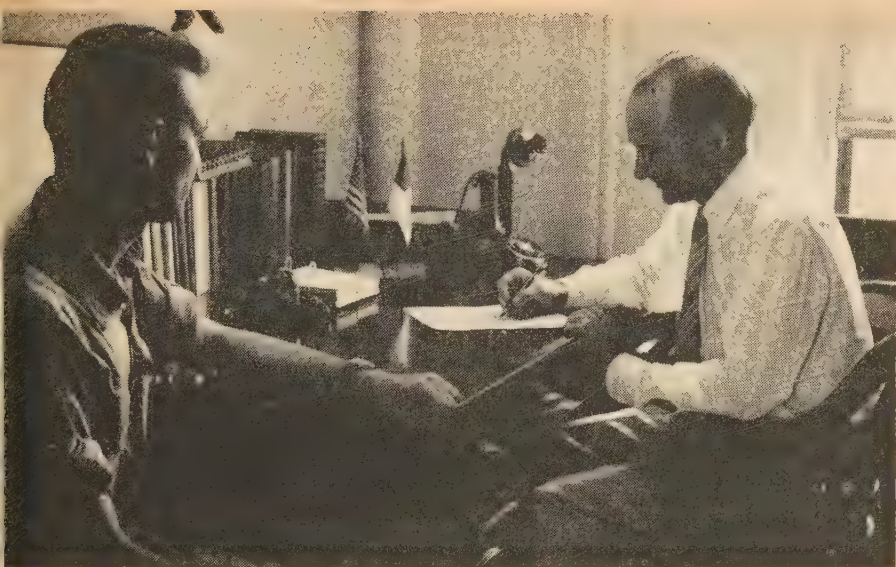
Contact with devout men of many nominations gives Chaplain Cassler opportunity to check the doctrines of his own church with those of others. The conclusion is: "With their theological background, Lutherans are better than many others to deal with men of all denominations. A Lutheran doesn't have to defend his faith. The church of Martin Luther has been here ever since the Reformation.

"The faith I was taught, and which I teach here, is a therapy: something that gets inside a man and changes him. It is not something you can spread on to a heartsick man to cure him."

Chaplain Cassler never loses faith that these wayward young men entrusted to him can be turned into the path of righteousness, even as the thief on the cross was promised salvation in his dying moment, *once he humbled himself sufficiently to ask.*

Nobody in the business talks about miracles. Every man converted is an individual, and a seasoned man like Cassler quotes no statistics to show what a serious job he is doing.

Some conversions have indeed been remarkable. Cassler gets letters from former inmates who write to request a raise in pay, a new baby, the purchase of a house, or some other triumph of their new lives. One man calls up occasionally, usually about three in the morning, to talk with the man who sta-



PERSONAL COUNSELING IS BIG PART OF THE CHAPLAIN'S JOB  
*Nobody talks about miracles*

...going straight and assured him that  
 ...ent living would be a pleasure and  
 ...a hardship. Cassler is a good listener,  
 ...to successes and to problems. And  
 ...boys who have come to him in dis-  
 ...ss know he can keep a secret.

The 1,200 inmates at Chillicothe take  
 ...such federal offenders as Dyer Act  
 ...lators (transporting a stolen motor  
 ...icle across state lines), robbing a bank  
 ...post office, or taking relief checks  
 ...of the mails, desertion from the  
 ...ed services, theft of government  
 ...perty, drug peddling, and so on. The  
 ...stitution is a cheerful prison—as pris-  
 ...go—being surrounded by green  
 ...ss and having modern buildings and  
 ...recreational and educational program.  
 ...rch attendance is voluntary.

Oddly, choir rehearsals are popular.  
 ...n't ever cut out that weekly choir re-  
 ...rsal," a volunteer singer asked Cass-  
 ..."It's a high spot of my week."

There was a conference of ministers  
 Chillicothe once and Cassler had to

find hotel space for 20 visitors: an im-  
 possible task at that time.

"We'll sleep them in a wing of prison  
 cells," he announced.

For the visiting clergymen the experi-  
 ence was hard on the nerves. Some lay  
 awake much of the night, oppressed by  
 the feeling of being shut in—although  
 their cells of course were neither guarded  
 nor locked. But Cassler felt the experi-  
 ence might be helpful to all of them.  
 Now they knew at first-hand of the terror  
 that walketh by night. They gained a  
 new sympathy for prisoners, a new toler-  
 ance.

Henry was the first minister in the  
 Cassler clan. His father, another Henry,  
 the first, was operator of a sawmill at tiny  
 Holsopple in Somerset County, Pennsyl-  
 vania. He died while Henry the Second  
 was stationed on Alcatraz. Still living  
 is the mother and all of Henry's seven  
 sisters and two brothers. One brother  
 continues in the lumber business. The  
 other is local high school principal.

Some day the Chillicotheans plan to return to their Pennsylvania stronghold. Already they have purchased a rundown log cabin and moved it to a corner of the old family farm. "Some day" all of them can concentrate on the family hobby—fishing.

In the meantime they keep busy. They live in a home rented from the federal government but the furniture is their own. They buy antiques which Henry scrapes and refinishes: an effective cure for mental tension for him. Recently they answered an ad in the paper and acquired an ancient piano-player complete with several dozen rolls, including "Tipperary."

Meanwhile there is a long stretch of work to be done in ministering to men

who desperately need help. The help they get from a Christian chaplain is something like this, explains Mr. Cassin falling back on a parable from everyday life:

"Last year I grew some eggplant, and I made up my mind I wouldn't spray for bugs on them," he expounds. "Instead I fertilized and strengthened them and sent them, 'Now, boys, it's up to you to kill the bugs yourself. I'll do no more.'"

"And do you know," he adds warningly, "my eggplants were beautiful and perfect, with never a bug on them."

"That's what religion does. It builds you up from the inside so you can stand mount danger and temptation." And his friends, those of them who will eat eggplant, have to admit that is true.

## Have Company for Christmas

By JEANNE MEYER

**There's no need to be alone on the holiday when many young people far away from home are longing for company**

"PLEASE DON'T SING any Christmas songs!" pleaded a young Chinese student who attends the University of California at Berkeley.

"But why not?" asked Mrs. Kohls, Lutheran director of international students on the largest campus in the world.

"I'll burst into tears," the girl replied, "I'm so homesick!"

"Well, my dear, we *are* going to sing songs, and you *won't* be lonesome . . . because you are coming to our home and spend Christmas with us!" answered Mrs. Kohls.

Mrs. George Kohls is an alert, brown-eyed, silver-haired woman who lives her religion. She is one of the best walking

advertisements of a Christian that I have ever seen . . . vibrant, alive, on fire for her Lord. Her sincerity is transmitted the moment she speaks. She has a faith that glows with conviction!

LAST SATURDAY NIGHT I attended VISA (Visiting International Student Association) dinner. A Lutheran student from Denmark sat at my left. On my right was a law student from Belgium. Across the table was a Hindu from Bombay and a curly-haired lad from Ireland.

Then the newlyweds arrived! They entered the banquet room to the strains of Mendelssohn's "Wedding March." The bride (of a week) was a radiant brunette.



WALKING ADVERTISEMENT

*Mrs. George Kohls*

from Jerusalem; the groom, a handsome blue-eyed student from the Netherlands. During the evening a talented young lady from France sang a lively song and played Chopin on the piano. A trio from Germany sang a folk song in their native tongue. Gilberto Alvarez, a commercial student from South America, told me the food was "*dee-liz-ious*"!

As I sat enjoying the fellowship of this wonderful group of people from all over the world, the words of Mrs. Kohls ran through my mind . . . I had told her how interesting these foreign students were . . . and how I look forward to those

international get-togethers. Her brown eyes twinkled as she said, "But, my dear. You must show *more* than *interest*. You must *do* something! Open up your heart and be kind. Invite them to your home."

The words of Jesus echoed in my ears, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me . . ."

SUDDENLY I KNEW what I must do. I must see that every foreign student in our area—those who have no relatives or friends living in the United States—must be invited to a Christian home for Thanksgiving and Christmas. We, who call ourselves Christian, must invite them to come in and share our blessings and fellowship.

Already several families of our congregation have volunteered to participate in this plan. They have told me enthusiastically, "It sounds like fun!" We are sure that no matter how many students there are—there will be room for all—this holiday season!

If we really believe in spreading the Christian gospel to the whole earth, what is a better start than inviting a lonely guest into our homes? "But there aren't any foreign students in our town," you may reply. Well, maybe not. But look around you! Is there perhaps a lonely widow, an elderly person, a young mother whose husband is in Korea?

You may cause a smile to break through a wrinkled, lonely, tear-stained face!

---

WHEN WE SPEND AS MUCH ON MISSIONARIES as we spend on brave Marines; when you and I give as much for brotherhood as for battle-ships; when we spend as much on Bibles as on bombs; when we are as alive to spread the Gospel of Christ as the Communist is to spread his cause; when we put first things first, then God will relieve us of this burden, and we will be on our way.

—LOUIS H. EVANS in *The Kingdom Is Yours* (Revell)

# Two Babies Were Baptized

By JANET FALK

**In a remote part of Venezuela a Lutheran pastor brought the sacrament to refugee families far from their homes.**

Under auspices of the Lutheran World Federation, pastors have been sent to minister to Lutheran refugee families in various parts of Latin America. In Venezuela, where the Rev. Fred W. Kern serves as administrative secretary, congregations have been organized for German, Latvian and Hungarian groups. Mrs. Falk, wife of the pastor of the German congregation, describes incidents that took place on a recent trip along the Great Andean Highway. Merida is 350 miles southwest of Caracas.

THE CHRISTENING was supposed to take place at 5:30 and it was now two hours later, but they had been waiting for a year, so it really did not matter so much.

Dr. Heinrich Falk, the Lutheran pastor from Caracas, had been in Merida five days before and had promised to baptize their little girl on his return trip. It was rather short notice for, after all, there are many things to be arranged for a christening. What about a christening dress? Have the two older boys the proper clothing? Is there time to bake cookies? But the last pastor had been in Merida 16 years before and this pastor could not promise to come back for some months, so they said, "Yes, please come on Thursday evening."

Dr. Falk had left San Cristobal early in the morning and had been at the wheel of his car for 10 hours, but after a quick shower he was on his way—even if two hours late—to the house. It was his first christening in the Andes.

THE FAMILY HAD BEEN in Venezuela only two years. They were still struggling for their daily bread. They had known better days in Germany, but it had been necessary to start at the bottom. They were living in a new apartment house which was not yet finished. Until their apartment on the second floor was ready, they were occupying a large room on the ground floor, which was later to be a restaurant and bar.

The bar, already built, formed a partition between their living-dining-room and kitchen. But when the pastor entered the room, he felt that he was in a hallowed place.

The only illumination came from candles, which softened the ugly new walls and shadowed the simple furnishings of the room. On the bar were huge bowls of brilliant-colored gladioli. A small table covered with a white embroidered cloth stood in front. On it were a small cross, two candlesticks, and the christening bowl, arranged with little bunches of pansies in between. The chairs were in rows in front of the christening table to accommodate their friends.

AFTER THEY HAD TAKEN their place with the godparents and the pastor in front, the strains of Beethoven's "Unfinished Symphony" broke the hushed silence. Even the children were completely quiet as the chords of this mighty symphony filled the room. Far away from everything they had held dear and f

lar, in a strange land whose language they were just beginning to understand, the music of this great master was a common tie which drew them nearer together, a universal language which they were able to interpret.

Then the pastor rose and began the simple service of baptism—but for these people, who had been deprived of hearing God's Word for so many years, it was a solemn service of dedication. As the pastor made the sign of the cross on the forehead and breast of the little girl, sobbing was heard and even the men were not ashamed to wipe the tears from their eyes. Again Beethoven's music filled the room and no word was spoken until the final chord had been played.

EARLY THE NEXT MORNING the pastor was in his car again, for he had to drive over the Great Andean Pass to the little town of Timotes, where he was expected for another baptism.

The parents of the little 12-week-old baby were also from Germany. The father had come to Venezuela when he was 16 and had built up a big business with truck gardens, sending his vegetables as far as Maracaibo. But he was tired of a bachelor's life and could find no European girl to suit him in Venezuela. So he sent a notice to a magazine in Germany: "German farmer in Venezuela, 32 years old, would like to correspond with a girl who is interested in living in tropical South America." Then he waited for answers.

Gradually they started to come. Then, like an avalanche, the letters poured in, until he had received 525 offers to correspond with girls in Germany. This clearly shows the unbalanced percentage of men and women in the two countries. South America has too few European girls for the many single men who

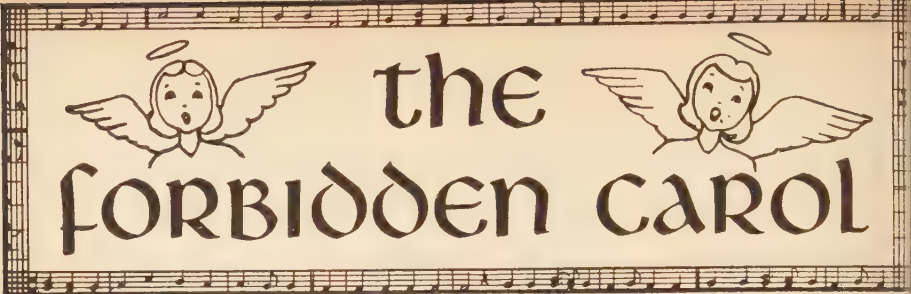
go there to start a new existence; while Germany, due to the terrific casualties of World War II, has a shockingly high percentage of unmarried women.

He did not explain how he narrowed the choice down to one girl, but he went to Germany the following year and they were married within a few weeks after his arrival. Despite the odd courtship, she really seems to be the right one and has fitted into life here as though she had always lived in this country.

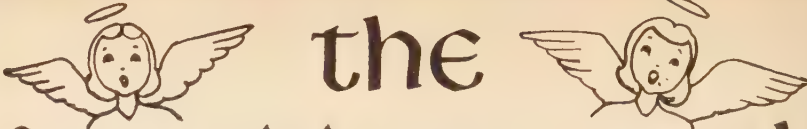
PREPARATIONS FOR THE christening were all made and the friends were waiting. The young mother had made a long christening robe for her little son, with a blue silk lining and big blue bow, and his godmother held him proudly during the service.

Afterward coffee was served at a long table loaded down with nine different kinds of cake. The little mother wanted to feel, if only for a few hours, that she was back in her German home, celebrating a christening with true German hospitality. And there was more to come—later a big dinner was served, with fresh vegetables and crisp lettuce and cucumber salad from their own garden. The christening of little Hans Christian will remain in their memories as one of the outstanding events of their married life and will help strengthen their faith.

The baptism of these two little babies in this strange land has brought new hope to many families. They were beginning to wonder if it was worth the effort to fight for the faith and the manner of life which they had inherited from their fathers. In a distant land they felt far removed from their old churches. Now they know that their church has not forsaken them, but will bring them the Word and Sacraments and call them to continued loyalty to their Saviour.



# the FORBIDDEN CAROL



A Christmas Story by MARIA FREY

*Illustrated by Amanda Henry*

ONCE UPON A TIME, the tiny kingdom of Avalon was ruled by a just and stern king who lived to great age. While the people respected him, they could not love him because he ruled from the inner chambers of his castle and never came down to walk among them.

One year when the red leaves fell from the great oaks outside the castle wall, the old king died. The people grieved no more for him than for the fallen leaves since the beautiful Justina, his granddaughter, succeeded him to the throne.

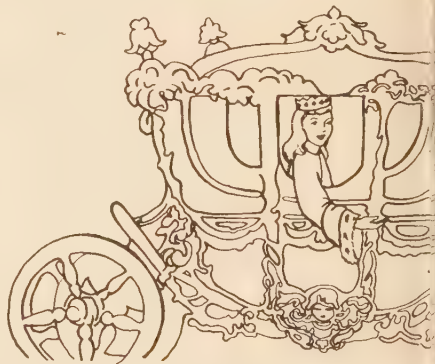
There was great rejoicing in the land. The people took their new queen to their hearts and discovered that she was good, wise and accomplished.

NO ONE COULD RECALL happier days in all the history of the kingdom. The royal carriage for the first time in decades could be seen speeding from one tiny hamlet to another while children ran alongside hoping for a glimpse of the lovely hand raised in greeting at the carriage window.

The queen's subjects, always known for their industry, fairly hummed with

activity. The cobblers made more shoes, the bakers made more delectable goodies and the wood carvers surpassed their best efforts.

In spite of this, there seemed to be no leisure for all and with the coming of the Advent season every organization busied itself with preparations for the great Christmas festival. Every music group from the Royal Choral Society to the little bands of carol singers practiced



for the great climax which was to be a candlelight procession around the Christmas tree in the palace courtyard.



The queen attended many gatherings and to show their gratitude, each group sang the carol they thought best for Her Highness—*Silent Night, Holy Night*. Justina was gracious, until she had heard it 19 times in one day. Then it was observed that the royal slipper tapped a bit impatiently.



The good folk thought this odd and were aghast when, at the Christmas meeting of the RPTA (Royal Parent-Tutor's Association), the queen left abruptly during the singing of this lovely hymn!

THE DAY BEFORE CHRISTMAS came as fast as it always does and the people thronged to the castle, each with his taper, each singing *Silent Night*. At its close there was an expectant hush as they awaited some sign from the castle. To their dismay, the chief butler approached nervously and announced that they were to disperse—Her Majesty wished them a merry Christmas but would not appear.

"She is tired" they said to reassure themselves. The shock came the day after Christmas when notices were posted about the land. People crowded around and gasped when they read:

"I hereby decree that the song *Silent Night, Holy Night* shall be neither sung nor played. To do so is to risk royal displeasure and even exile." JUSTINA

IT WAS A SOMBER New Year. Little groups whispered together about what the future would bring. But in the months which followed, the queen did nothing but good. In all the realm, even the most critical could not find fault. So the in-

credible decree was forgotten until the Advent season came again.

Once more the guild halls were lighted and rehearsals began. There were a few who opened their mouths to suggest that they sing *Silent Night* but they were quickly shushed to silence. They sang instead *The Holly and the Ivy*, *The Friendly Beasts*, *Adeste Fideles* and other songs—but not the forbidden carol.

On the 23rd of December, royal messengers on fast horses fared forth from the palace to carry a notice to every village:

"On Christmas Eve, let every man, woman and child proceed by candlelight to the castle, there to await the pleasure of Her Majesty." JUSTINA

Although the people were uneasy, remembering the year before, they prepared to obey the royal summons. The day before Christmas, all the little children had long naps in the afternoon so they could be carried in their fathers' arms to see the great tree in the castle courtyard.

At the eleventh hour, little flickering lights began to appear from every lane and byway. Quietly in the frosty night, the procession grew, climbing the hill where the towers of the castle loomed against a deep blue sky. The courtyard was lit by many torches. All eyes turned





toward the castle door. They did not have long to wait.

Two pages blew a fanfare on silver trumpets. The heavily carved door swung back on its ancient hinges. There, framed in the light, was the figure of the queen, more dazzling than they had ever seen her before. She was dressed in velvet robes of richest red; an ermine cape fell from her shoulders. Her face was alight with a lovely smile.

With a wave of her hand, she signaled to the conductor of the royal musicians who stood at the foot of the tree. From a score of instruments came the blessed strains flawlessly played by inspired performers: *"Silent Night, Holy Night . . . All is calm, all is bright . . ."*

CHILLS COURSED up and down the backs of all who stood there, though none was cold. The queen held out her hands to them and invited them to sing. Little girls, watching with wide eyes, thought they had never seen anyone so beautiful.

Little boys, standing staunchly by their fathers' sides, helped with their soprano voices to sing.

*"Glories stream from heaven afar  
Heavenly hosts sing 'Alleluia' . . ."*

The beautiful song, old but wonderfully new, opened their hearts to the Holy Child. And everyone knew that the queen was wiser than they had believed. She was helping them to use their treasure in a way that would make it last forever. Saved until the hallowed night, it would never be worn or shabby.

*"Son of God, love's pure light  
Radiant beams from Thy holy face  
With the dawn of redeeming grace  
Jesus, Lord, at Thy birth."*

And so it was in the kingdom of Heaven that no one ever shifted from one foot to the other as he sang *Silent Night* or listened with indifference. Because on this day, it is not heard until the night before Christmas.



# Three Boys Visited the Inn at Bethlehem

By SNYDER ALLEMAN

**They traveled together to present gifts to a new-born child, not knowing that they would meet again later**

ON A CLEAR, STILL NIGHT in Kerieth of Judea a gawky lad of 10 went to bed hungrily.

"You must not be counting your coins so often," his mother had said sharply. "It will bring you to a bad end," he repeated mockingly, as he clutched the coarse blanket around his square shoulders. "That's what mother thinks. Well, she doesn't know. She's just plain mean."

The sun rose over the soldiers' barracks and diffused its warmth over the rose-clustered stone houses. In one of them Judas' family was gathered to worship. Simon had already taken the Book of Jashar from its place when Chloanna, his comely wife, asked him to read from the Book of Moses. "I want Judas to hear how Judah sold his brother Joseph to Egypt for only 20 coins," she said, reproachfully.

Judas stiffened. "Sold . . . coins," he muttered as a scowl came over his sun-tanned face. With a nasty twang in his voice he objected, "I don't want that ad. I want . . ."

Simon cut the lad short, "Son, we will read what your mother wants read."

Judas' deep-set black eyes blinked contempt as he heard his father read, "Judah said . . . come, let us sell him . . . for 20 pieces of silver, and the Ishmaelites brought Joseph into Egypt."

SOON HE WAS out on the road that led northward under the spreading oaks of

the plain of Mamre. Though his mother had often told him the stories of Abraham and the angel, of King David's anointing, and of Absalom's rebellion against his father—all of which happened in this vicinity—they had no place in his thoughts now. He was mooding over other things. Most important to him was his pocket full of coins, constantly rolled around by his stubby fumbling fingers.

Mulling over in his mind how one day he would be a rich man with many servants and an estate like some of the wealthy men of southern Judah, he had not realized how far he had walked—so turned within were his thoughts. Already the light blue of the day had changed into the deep azure of settling night. A great star flamed through the red, yellow, and violet-tinted streaks in the sky above Bethlehem to the north.

HE SAT DOWN on the bank at the turn of the road to rest and to think. Startled by the bleating of a lamb he looked up to see another lad, about his own age, coming toward him.

"I'm Barabbas," said the boy with the lamb by his side. "My father is a shepherd. I am returning from taking him his evening meal."

Judas studied the slender boy standing so erect before him—his long raven hair, dark searching eyes and sarcastic smile. Barabbas' manner was haughty and he spoke proudly, "I'm the leader of a band of boys in these parts. We call ourselves Zealots. Who are you?"

---

Rev. Mr. Alleman is pastor of the Chanceford pastoral charge near Red Lion, Pa.

"Judas. Judas Iscariot." And he added gruffly, "I collect coins."

The lamb nibbling the grass bleated softly, and butted itself gently against Barabbas. Pushing it away he said to Judas, "You'll do for our gang. Come with me and you'll get all the coins you want."

Judas looked up covetously and arose awkwardly. Together they followed a narrow path until they came to a shepherd's tent. "This is my home," Barabbas explained. "My mother is dead, and father watches the sheep. We shall be alone tonight."

They did not sleep—much. Late into the night they talked, Barabbas bragging about his band of boys and their plans. Judas didn't hear everything Barabbas said. He was too introspective and had to listen, too, to the voice of his own greed for more coins.

SUDDENLY IT WAS LIGHT! A strange brilliance cupped itself around their tent. There were singing voices and soft sweet music. Swelling and ebbing, again and again, constantly the melodies rose and fell. They heard it like the joyous outburst of many people. The crisp air swept the music towards them. Over and over "Glory to God . . . peace . . . a Savior is born . . . Bethlehem."

"Up! Judas, up!" cried Barabbas as he jumped from his pallet. But Judas needed no urging.

"Hurry," commanded Barabbas.

"Bethlehem!" exclaimed Judas.

Run they did, the pet lamb skipping after them, and the white golden-green light swirling down around them from the skies. One flashing star poured a streak of light right to their feet. This they followed as they ran, slower and more tired at every step. The music, more beautiful than before, became soft-

ened in the high heavens above. It was like the dying recession of the great temple choir.

BY THE TIME they reached the outskirts of Bethlehem all was still except the quick thumping of their own hearts and their labored breath. The sun was pushing up out of the tablelands east of the Jordan, and dark spirals of blue and ochre smoke wound up from the height of the great temple in Jerusalem.

They sat down where the road forked to go to Bethany. How tired they were! Could it have been just a dream that catapulted itself out of their wild talk a short while ago? Each looked strangely at the other.

"What shall we do? Where shall we go now?" asked Judas, bewildered.

"Come with me," said a third lad who came upon them hurriedly, scarcely slackening his pace.

"Where are you going?" asked Barabbas as he and Judas followed quickly along.

"To Isaac's inn," replied the boy.

"Why?" asked Judas.

"Haven't you heard?" answered the stranger in amazement. "I am Lazarus. My father came home to Bethany this morning telling us about a baby who was born at the inn last night."

"Was there a light? Was there singing?" asked Barabbas excitedly.

"Yes, and much more—too much to tell now. We must go and see for ourselves," answered Lazarus, earnestly.

"But why so much ado about a baby being born?" interrupted Judas with a sneer. \*

"We thought something very great had happened," added Barabbas, "because of the bright light and beautiful singing."

"A GREAT THING *has* happened," insisted Lazarus. "The baby is not just

an ordinary one but really the Messiah, my father says, who shall save all of us. I have brought Him a present. See!" He held forward a small casket of incense.

"I have no present," Barabbas complained, as he almost tripped over the lamb.

"Nor I," retorted Judas with his fingers clutching at his coins.

"Here we are," exclaimed Lazarus, abruptly. "Follow me." He led the way through the courtyard of the inn and past many strangers conversing in little groups here and there. A large dog chasing the pet lamb darted in front of the boys so suddenly that it almost threw all of them to the ground. Their floundering and shouts scared the old sheep dog so badly that he immediately dropped his tail and scampered off with a churlish growl.

Coming to the stable, they edged in very carefully, the old door sagging shut after them. The light of the lantern softened the darkness as Joseph (whom they learned later was the baby's father) swung it slowly up and about. As the light moved around they saw a faint, tired smile on the lips of the mother whom Joseph called Mary.

"Come, lads," she said tenderly as she beckoned to them.

They moved slowly toward her. "What brings you here, my lads?" she asked, softly.

"The light," replied Judas.

"The music," answered Barabbas.

"The baby," said Lazarus.

"Whatever it is, come closer," she

coaxed.

They did and the lamb followed. Beside Joseph's donkey, it was the only beast there.

WHAT A SOFT HEALING LIGHT funneled itself from the manger! Judas clamped his big soiled hands to his neck, Barabbas felt stinging pains in the palms of his hands and the soles of his feet, and Lazarus crouched as he untied the girdle of his cloak.



Around the manger were many gifts. In the light of the manger, they were all aglow with beauty.

Lazarus knelt and placed his casket of incense on the ground with the other gifts. It was as beautiful as any of them. "My gift," said he, "with love."

Barabbas had nothing in his pockets. He reached across to the lamb and pulled it near as he, too, knelt saying, "My gift, with hope."

Judas' fingers still clung to his coins; but he also knelt, placing his coins—30 of them—before the manger. He looked long and hard at them, for now they had turned to gold. "My gift," he said slowly.

They rose and Mary thanked them. Then they were gone, not knowing that they would meet again, years later.



SOME PEOPLE ROB GOD when they give only a tenth, and others have no business to give even as much as that.

—G. CAMPBELL MORGAN in *This Was His Faith* (Revell)

# FIVE MAKE A FAMILY



## HAPPY MEDIUM

OUTSIDE THE WINDOW the winter evening was dark as night. A few leftover leaves rushed down the middle of the street trying to escape the chilly wind screaming after them.

The sight was hardly reassuring. Susie and Pete had gone out to play in what was left of the thin afternoon sunlight when Pete came home from school, and that was the last I'd seen of them. Sending Karen out to look for them when her scout meeting was over had brought no trace of them. Phone calls to their friends' homes gave me no clue.

TURNING FROM the window, I hurried to the kitchen to add a little water to the braised pork chops. At least I didn't have to worry about our dinner being ruined. These weeks before Christmas I never know when Dan will be here and I plan things accordingly. The last two nights he has been so late the children and I did not wait for him. Tonight, apparently, they were not hungry enough to come home. Either that or—

Thinking of possible alternatives did not add to my peace of mind.

Experience with lost children has taught me not to panic easily. I can't begin to count the number of times I've been on the verge of calling the police for help when suddenly the lost was found—complete with logical alibi. Still, you do hear of such awful things—

Karen looked up from painting one of her personal Christmas cards. "They're all right. Don't worry."

"You're sure you looked carefully, last time you went around the block?"

"I yelled for them, too, but I don't suppose anyone could hear me except in the direction the wind was going. You see, if you yell into the wind, it just blows your voice right back to you. That's because your voice makes the air vibrate—and—"

HER SCIENTIFIC detachment irked me. "I guess I'd better start doing enough worrying for two. You certainly don't seem to care."

"I thought you told me never to worry. You said, 'Don't worry, do something. And if you can't do anything, leave it to God.' So I hunted for them and when I didn't find them, I prayed to God that I was leaving it to Him."

Not knowing what to say, I said nothing. Sometimes it's pretty hard to tell the difference between faith and indifference. She was right. Of course she was. And yet—

"I think I'll have a try at finding them myself. They may be in someone's backyard."

As I reached in the closet for my coat I heard foot steps and laughter on the front porch. A man's voice mingled with the children's. Not even bothering to put my coat back in the closet, I draped it over my arm and opened the door.

A quick glance at the youngsters' merry faces reassured me and I looked beyond them at their companion. It was the pleasant-faced man who had looked

the house next door a few days ago. "Good evening," I smiled cordially. "Won't you come in?" Habit is a remarkable thing. While curiosity and relief and anger were staging a three-way resting match on my diaphragm, my regular habits took charge of my face and voice and went right on acting by themselves.

"Just for a minute." He removed his hat and stepped inside. "Just long enough to explain and to apologize for any anxiety you may have been feeling. I'm your new neighbor, Charlie Mawson. You may remember giving me the key? Well, we've decided to take the house and before we move in we want to do a little decorating. I had some free time this afternoon which I used to paint part of the basement—"

"Yellow," put in Susie.

"Yes, yellow. Anyhow, these two young friends came around investigating and I let them come in to watch. They are such entertaining companions and since I was working by artificial light down there, we never realized how fast the time was going. I'm really terribly sorry if we've caused you any concern."

HE SEEMED SO DISTRESSED I was almost afraid of appearing not to care where my children are when night comes.

We chatted a few minutes about this and that. It wasn't till I was repeating the conversation to Dan late that night that I realized how much I had learned about the new family. Besides the older Lawsons there is a son, Chuck, 15, and a daughter, Marilyn, 13. They'd been living in town for some time, in one of those old houses that have been made into apartments.

And, wonder of wonders, they are Lutherans. It had begun to seem that all

the new people moving into our neighborhood are either Roman Catholics or the sort of easy-going "Protestants" who don't bother to attend any church. Oh, that's exaggerated, I guess. Flanagans are good Presbyterians. Sandings are Methodists. And there are two Baptist families right beyond them.

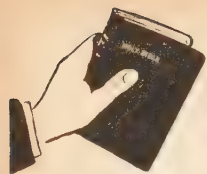
JUST THE SAME, it will be nice to have next-door neighbors who go to the same church. They should be active, too, for the man was a council member where they came from. And I think he said his wife had been president of the ladies' aid at one time.

Poor Dan was half-asleep while I talked to him. He had finally had to skip coming home to dinner at all. The post office is just racing day and night to keep ahead of the Christmas mail and this week is one of the worst for the regular men. Next week the college boys will help things a little. Sometimes it makes me downright angry to think of all the mountain of work in getting ads and packages and orders and cards around the country. It seems to have almost nothing to do with the birth of a baby in Bethlehem.

But when I think of the other angle—what it would be like to have Christmas with no gifts from far-away relatives, no cards and messages from friends, the prospect seems a bit grim. It's a matter of hitting a happy medium, I guess.

That made me think of Dan's last sleepy mumble, when I'd been telling him how congenial the neighbors are going to be and now I hope they'd move in before Christmas. "Sounds good," he yawned. "But let's not overdo it, shall we?"

I smiled into the darkness. That's advice we're always giving each other. But neither of us takes it.



### It's Difficult to be Christians

**We must count on years of training in bringing ourselves cap  
to the mind of Christ if we are to be effective Christians**

MANY PEOPLE TODAY fear the outcome of the struggle between communism and Christianity. Even a bad faith, they say, whose followers discipline themselves rigidly, is bound to win out over another faith, however good it may be, if its followers are undisciplined.

I don't know how right they are, about Communists being well-disciplined. But I am very sure that if we Christians are sentimental and flabby about our faith, it is not because we have learned it from the Bible. Our Lord never tried to win followers by telling them how easy and pleasant and comfortable it would be to follow Him.

In fact, when the scribe in Matthew's account asked to follow Him, Jesus discouraged him by warning him that even the foxes and birds have homes, but His followers cannot rely on even that. And in that series of teachings which we know as the Sermon on the Mount, Jesus specifically warns us that the road to eternal life is a narrow affair and not easy to find, nor to keep.

IT IS AGAINST that background that Paul wrote to the young Christians on the absolute necessity of discipline in their lives. He emphasized different kinds of discipline to the various churches, depending, I suppose, on the different needs of each congregation. It seems to me that we twentieth-century Christians are

in desperate need of every one of them.

He advised the Christians at Ephesus: "... Be ye not unwise, but understanding what the will of the Lord is." C. S. Lewis translates it: "Don't be vague but firmly grasp what you know to be the will of God."

If ever there was a generation of Christians who needed to discipline themselves against the sin of vagueness of understanding the Christian faith, it is ours. There is a kind of religious understanding that says: "I'm not strong on thisology stuff; that's for the preachers. I know is that Jesus taught the golden rule. That's enough for me."

Oh, no, it isn't. Imagine an engineer building a bridge with only vague notions of mathematics, or a mechanic putting together your car with some sentimental ideas about machinery. If that car would run at all, it most certainly would break down at the slightest obstacle.

This isn't to say that only the theologians are going to be saved. It is to say that the rest of us have the responsibility of understanding, in so far as we have the ability and the opportunity, the will of God as it is revealed to us through Christ, especially in the pages of the Bible. And we don't get that knowledge by putting a Bible on the table, but by disciplining ourselves to regular, systematic, persistent study of it.

THE READINGS THIS WEEK: Matthew 8:19, Matthew 7:13, 14. Matthew 18:8, 9. Ephesians 5:17. Colossians 2:20-23. II Corinthians 10:3-5. I Corinthians 9:24.

DISCIPLINE, TO PAUL, wasn't primarily a matter of not doing particular things. He looked on life as a spiritual struggle in which spiritual weapons were, by all odds, the most significant. "Our battle," he says, "is to bring down every deception and every imposing defence of men erect against the true knowledge of God. We even fight to capture every thought until it acknowledges the authority of Christ" (Phillips tr.). In other words, it isn't enough for a Christian that his behavior should be decent and respectable. Even his thoughts must be disciplined to the authority of Christ.

Paul wasn't giving this advice as some simple idea that could be assimilated by mere reading. He had already told the Christians in Colossae in his first letter that they would have to think of Christian discipline in a way an athlete thinks of training. Paul knew what that discipline was in his own experience. "I am a shadow-boxer," he says. "I really *am*!"

He had apparently had to struggle with his thoughts while he was in prison at Rome. He wrote to his friends at Thessalonica, "I have *learned* in whatsoever I am, therein to be content." It is difficult to understand that a man of Paul's energy and aggressiveness, his passion to bring the Gospel to every part of the world, would certainly have to *learn* to be content in prison while the world was dying for want of the Saviour. That is the reason, I suppose, why Paul can speak with such convincing intensity on the necessity of disciplining every thought to come under the authority of Christ.

FOR EVERY CHRISTIAN, that battle to

discipline every thought to the authority of Christ will have a different meaning. For some it may mean the necessity to fight against impure sexual thinking. For some it may mean disciplining the mind to cease its fretting and worrying, and turn to trust in the goodness and power of God. For some, it may be the battle of disciplining their thoughts and their lives out of their ruts of pettiness and preoccupation with unimportant details into the wider areas of service to the church or to the community.

It isn't easy, and it doesn't come just by thinking about it. It takes both time and effort, and considerable amounts of both. It will cause a good deal of pain, too.

IF WE CAN TAKE ALL this talk about Christian discipline casually, it is very likely because we have never really pitched into the fight against evil. We've never really seriously struggled with submitting every thought and word and action to the authority of Christ. We have really only shadow-boxed.

But after having engaged in the struggle of trying to discipline ourselves to a life that is "worthy of Christ," we may find that we are utterly discouraged and hopeless. Then Paul's experience of the power of Christ within us will become our experience too. We will find that our struggle for Christian discipline isn't based on our own strength, but on the strength of God within us: "And how tremendous is the power available to us who believe in God. That power is the same divine energy which was demonstrated in Christ when He raised Him from the dead . . ." (Ephesians 1:19-20). Because "the Christ you have to deal with is not a weak person outside you, but a tremendous power inside you" (II Corinthians 13:3).

## Christmas at church

QUESTION: I have been reading in THE LUTHERAN about putting "Christ back into Christmas." I think the idea is wonderful—I wish I could get it across in our local church and Sunday school.

Whereas one large Christmas tree used to be sufficient, now we must have, in addition, a decorated tree in front of the church. The Sunday school must have a good-sized tree, and this year we are to have two more trees in the sanctuary. Every organization of the church thinks it should have a party. Refreshments for the Sunday school party last year ran to \$50. Add to that the cost of parties by the Luther League, missionary society, aid society, and one or two more, and you really have a big figure.

It all makes me feel that the offerings we give for religious purposes are being spent for social purposes. I am thinking of giving less money because it is not being used to further the kingdom of God as I believe it should.

REPLY: There can be no valid objection to the use of the Christmas tree in home or church. While the Christmas tree is only a few hundred years old, it has come to symbolize the Christmas meaning in a way second only to artistic representations of the infant Jesus. The question here is one of sound judgment as to what is extravagant or reasonably economical, what is in good taste or overdone. Both the financial and the aesthetic factors are to be considered in their relation to spiritual ends, and a calm judgment reached.

Christmas parties are not to be condemned in a wholesale manner. They have their place, especially for children, but they should not play up nonchristian features. It is possible for them to detract from the true Christian emphasis. Such affairs for grownups, if financed from church funds, are questionable.

Why not have a party for the children and a congregational dinner, served at cost, for the adults? Such a dinner could precede a Christmas carol-devotional service. Such affairs are often financed from voluntary contributions rather than at a set price, and thus they are kept from being exclusive.

## Prayer for dead

QUESTION: Recently I read a novel in which the leading character was a pastor. In several instances he prayed for the dead—"He prayed silently for the soul of a boy who lay there." Perhaps I should have read these references without further thought were it not for the fact that I recently lost a loved one. Have we as Lutherans omitted praying for the dead where we should not have done so?

REPLY: Public prayers for the departed are rare in our church. I do not remember ever having heard one. But undoubtedly many persons offer private intercession for loved ones who have gone, and do so myself. Scripture neither encourages nor discourages this practice. How can one cease praying for a loved one at death after having prayed for that person throughout life?

Dr. Paul Z. Strodach has written: "Remembrance of the departed in prayer has been a devout act of the faithful since the days of the early church. Unhappily, many abuses and superstitions became attached to it, and its early devotion was almost lost sight of."

Dr. Strodach quotes Luther thus: "As to the dead, inasmuch as the Scripture says nothing about them, I hold that it is no sin to pray somewhat in this wise in private devotion, 'Dear God, if the souls of the departed may be helped, be merciful to them.' And when this has been done once or twice, let that be enough."

—EARL S. RUDISILL

## Laymen Should Study Theology

**Your Other Vocation.** By Elton Trueblood. Harper. 125 pages. \$1.50.

Every Christian, regardless of his occupation, shares with other Christians one "vocation" in common, that of "professing Christ before men."

What the recovery of this New Testament idea would mean to the church and to the world is presented by Elton Trueblood in his latest book. The role of the pastor is not minimized by this concept but, rather, his function is clarified. "His function is to help equip the members for the work of the ministry. The good pastor or teacher is one who cultivates the ministerial possibilities of his fellow members."

However, Trueblood goes on to make his second observation: Advantages which a layman may have for witnessing "will not carry him far unless he has something important to say and unless he learns to say effectively."

"If the contemporary growth of lay religion is to fulfill its promise as the need requires, the chief subject of study must be *theology*. The study of theology, which is concerned with God, is perhaps the most mature discipline in which men and women can engage."

Most of us quit educating ourselves as early as possible, says Dr. Trueblood. "If we were to become really intelligent about education, the greater part of the emphasis could be placed on the training of those older years. *Education is really too good a thing to waste on the young.*" The author raises the School of Theology for Laymen begun last spring at Wittenberg College.

Because not everyone is able to get away to attend a course of theological instruction, his proposal is that it must be offered in the congregation with the pastor as the teacher. Sunday evening might be the time for the meeting. A proposed course of study taking five years to complete could be as follows: the first year, the Hebrew prophets; the second year, the Synoptic Gospels; the third year, the Christian classics; the fourth year, the intellectual understanding of the Christian faith; the fifth year, the history of Christian thought.

This would be difficult and demanding,

but therein lies its strength. Says Trueblood in defense of it, "the chief revelation which has come from the program is the observation that many people can be attracted by a program which deliberately lifts the intellectual level, whereas their interest could not be held by the trivial or the easy."

Not even this may be sufficient, he says, but "it would provide us something so much better than anything we now enjoy that the results of following it faithfully might be revolutionary in the growth of the Christian cause!"

A further suggestion offered by Dr. Trueblood is that "the average Christian ought to make the purchase of religious books an important item in the family budget."

This reviewer unhesitatingly recommends that for the novice no better beginning could be made than with this book. Pastors who practice book-lending in their evangelistic work will find this a valuable tool. It is a book sufficiently challenging to merit review before every adult organization of the congregation. CHESTER A. MYROM

*New York City*

## Religion Makes Sense

**When God Moves In.** By Arnold H. Lowe. Harper. 191 pages. \$2.50.

"Can religion make sense of life?" A convincing answer to this query is a kind of preface to this collection of brief, straightforward Christian messages. They are devotional in spirit but intensely practical in searching appeals to the human heart. Here is an unusual combination of material which

inspires meditation and material which is an urgent summons to character-building and Christian service.

Many of the 24 chapter headings are intriguing. For example: "The Cynic's Paradise," "When God Moves In," "All Mirrors and No Windows." The interest aroused in these titles finds satisfaction in the author's development of these themes.

An illustration of the author's method and style may be found in his comments on "the strange wish" for prosperity extended a friend by the author of *Ill John*: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." . . . "That seems to be putting things upside down. The mere thought gives us a sense of discomfort. If our financial affairs were in the same condition as our souls, most of us would be on the brink of bankruptcy; and, if our health were no better than our spiritual lives, we would suffer the ailments of senility."

Doctor Lowe is pastor of a Presbyterian congregation in Minneapolis. Undoubtedly these messages have been inspired by his experiences in a far-reaching pastoral ministry.

M. R. HAMSHER

*McAlisterville, Pa.*

## German Immigrants in 1848

*Refugees of Revolution; the German Forty-eighters in America.* By Carl Wittke. University of Pennsylvania Press. 384 pages. \$6.

This volume is from the outstanding scholar in America on immigration in general and that from Germany in particular. It is an outstanding volume among those that have appeared at the centennial of the revolution of 1848 in Germany. It is based on a thorough study of the German press and pamphlet literature. Every page reflects sound scholarship although the style is not always lively. While the constructive contributions of the forty-eighters are fully recognized, the conclusions are always based on an impartial examination of the sources, giving to the evaluations an impartiality that undoubtedly will make this a definitive work in this field.

This is a study of a minority group rather than of German immigration as a whole. In fact, the forty-eighters, bringing with them as they did the rationalism and liberalism of the Europe of this period, were often at odds with the previous German groups in the United States. The Old Lutherans of the Middle West did not welcome them. Soon there developed a conflict between Continentalism and Puritanism, especially over the observance of the Sabbath and temperance, that colored the view of nativistic Americans as to German immigrants as a whole. The forty-eighters contributed little to the development of German Lutheranism in America.

Since Carl Schurz, Franz Sigel and others were political refugees, they naturally took part in the political contest then at its height over slavery. Dr. Wittke concludes that the struggle for the German vote in the election of 1856 was more protracted and complex than is generally recognized by historians of this period. He gives full recognition to the German support of Lincoln and the Union in the Civil War. Friedrich Hecker rather than Carl Schurz is held to be the most typical in many respects of the forty-eighters.

With the passing of time and the development of economic prosperity many of them became more conservative in politics. With the formation of the German Empire in 1871 many accepted this as an achievement of German unity, one of their sacrifices in 1848, even though liberty was sacrificed.

The emergence of Germany as a world power gave new significance to the German in America. To the promulgation of national pride in Germany the forty-eighters made a significant contribution. The general history in the history of immigrant groups, namely that the development of the old home gives a new meaning to their immigration, was here repeated.

This book becomes "must" reading for any one who is making a study of German immigration to the United States.

*Wittenberg College* B. H. PERSH

# OVERSEAS

**VENEZUELA: Caracas.**—HOPES OF A people struggling to make a new home in Venezuela were fulfilled last month when the formal organization of the Evangelical Lutheran Church of the Resurrection of Caracas, with 887 baptized and 1 confirmed members. More than 500 people crowded the small chapel to participate in the service. In spite of drenching tropical rain those unable to find room in the chapel sat on the window sills and stood in the doorways.

Five languages were used during the service—German, Latvian, Hungarian, Finnish and English! Dr. Stewart W. Herman and Dr. Paul C. Empie participated, with Dr. Herman preaching in German.

Resurrection Church is blazing the trail of international and interlingual unity. Services are held in Hungarian, German, and Latvian each Sunday morning at 9, 10 and 11. The Sunday school has more than 150 pupils opens with worship in Spanish and classes are held in various languages.

Immigrants and displaced persons have been entering Venezuela in large numbers since World War II. Others had fled after World War I. Venezuela is mostly Roman Catholic, and in the early years there was not a single Lutheran congregation. German-speaking Protestants in Caracas, a city of 700,000, made several attempts to organize a Lutheran church. The last was made in 1944 when, for a short time, services were conducted by a German-Swiss pastor.

Since the last war requests for ministers had come from Caracas to the American World Federation. In 1949 Stewart Herman made a visit to

Caracas and appointed a Latvian pastor (who had gone to Venezuela as a farmer) to minister temporarily to the scattered Lutherans. In June 1951 the National Lutheran Council sent Pastor Fred W. Kern to investigate. He reported that in addition to the large German constituency, and the active Latvian group, there was also a considerable number of Protestant Hungarians. He recommended that one congregation be organized in which various linguistic groups should have freedom to worship in their own language. Meetings with various language groups showed that all were anxious to enter into such an arrangement.

The report was approved by the NLC Division of Lutheran Co-operation in Latin America and the search for pastors began. First to arrive was Dr. Heinrich Falk, San Diego, to serve the Germans. Pastor Falk arrived in February 1952. In June Pastor Alfreds Gulbis came from Chicago to serve the Latvians. In September Pastor George Posfay, Cleveland, came to serve the Hungarians.

Under Pastor Kern's leadership a public school was organized in September. It has more than 150 pupils. All instruction is in Spanish, religion is taught in all grades, and language groups meet in the afternoons.

Already the news of the activities in Caracas has spread to other cities of Venezuela. Urgent invitations come to the pastors in Caracas to visit and minister to other localities. A school is being organized in Valencia, city of 100,000 inhabitants, 80 miles from Caracas. Requests have come from four other cities. The pastors make occasional trips into the interior to baptize children, instruct and confirm, and perform marriages. Reassurance comes to the scattered souls that the church has not forgotten them.

—NORMA PETERSON KERN



**CORNERSTONE.** Assistants (Pastor Harold F. Minnick, lectern) in cornerstone-laying ceremonies at Mellinger Church, Denver, Pa., are pastors Myron A. Eichner and John R. Albright and members of the church council. Structure is expected to cost \$100,000 and should be completed by early summer.

## PENNSYLVANIA:

### 700 Attend Reformation Service; Moschetti Recitals in Ephrata

LANCASTER—Over 700 persons attended the Reformation service sponsored by 17 Lutheran congregations in northeast Lancaster county in Trinity Church, Ephrata. Dr. Russell D. Snyder, Philadelphia Seminary professor, spoke. A choir of 80 voices participated in the service.

GIUSEPPE MOSCHETTI, concert organist and director of music at St. John's Church, Allentown, presented a recital in Trinity Church, Ephrata, on Nov. 16. The congregation's new organ was dedicated in September.

THE NEW ORGAN of Trinity Church, Ephrata, will be weaned on a steady diet of Johann Sebastian Bach's works. Organist Theodore R. Sprecher is presenting the entire organ output of the great cantor, using at least one number each Sunday. The series began Sept. 14, will take almost two years to complete.

MEMBERS of Mellinger's Church (Lincoln parish) and Pastor Harold Minnick are watching with increasing interest the building of their new \$100,000 church. Cornerstone-laying ceremonies were held Nov. 1 (see cut above). The congregation, which has doubled its membership in the past 15 years, has been worshipping in a building or-

iginally used by Reformeds, Mennonite Brethren and Lutherans. For the past 25 years, the Lutherans have had sole occupancy, but its seating capacity of 100 has been sorely overtaxed with an average attendance Sundays of 260! The new structure will accommodate 312 in its nave. Sunday school annex will seat 100 more. A parish school wing will be added at a later date.

THE REV. WALTER WEYBRIGHT celebrated the 25th anniversary of his ordination in a special service at St. John's Church, Denver, last month.

ERNEST J. H.

## NEW JERSEY:

### \$55,000 Paid for New Camp Site; Schaediger at Leaguers' Reunion

TRENTON—Purchasing a 128-acre campsite on top of Schooley's Mountain in northern New Jersey is another forward step in the growth of synod. The site formerly known as Camp Wyandott was obtained from a realtors' association for the sum of \$55,000.

There are adequate housing facilities for several hundred campers, with additional buildings which can be utilized in the camping program. In addition to a huge auditorium seating approximately 600 there are infirmary facilities and recreation fields. A sizable swimming area is located on the property. The entire site lends itself

unlimited possibilities in providing an excellent location for a camping program.

Synod authorized the Parish Education Committee in conjunction with the Executive Board to co-operate with the special camp committee under the direction of Pastor Glenn H. Rudisill in securing a suitable location.

PASTORS of Northern Conference joined Hudson County Ministerial Association in an Advent Communion service at Bethany Church, North Bergen, Dec. 1. They also honored Dr. Archibald E. Deitz who recently celebrated his 60th year of his ordination.

ASSISTANT to the president of the ULCA, George Harkins, addressed 92 councilmen and 13 pastors at the first Hudson county councilmen's dinner held in St. John's Church, Union City, Oct. 29.

SIXTY FORMER League officers of New Jersey attended a reunion held in Trinity Church, Trenton, Nov. 15. Alvin Schaediger of Weehawken, former national and state president, addressed the group. Synodical meetings were given by Dr. Edwin H. Hudten. Former State President Nicolas Friday and Godfred C. Jacobsen, present presiding officer, took part.

LUTHERAN EDITOR G. ELSON RUFF was speaker at the annual thank-offering service in Saviour Church, Trenton, recently.

"THEOLOGICAL INTERPRETATIONS of articles of the faith for lay people is one of the weakest links in American Lutheranism," asserted LUTHERAN Associate Editor Albert P. Stauderman, as he addressed the Lutheran Pastoral Association of Camden at a meeting in St. Matthew's Church, Moorestown.

THE LATE Dr. F. Arnold Bavendam, pastor of St. Matthew's Church, Jersey City, is remembered with a memorial Chimaeron presented by the congregation at a special service Oct. 26.

THE REV. EUGENE UMBERGER, pastor of Ascension Church, Haddon Heights, resigns Dec. 31 to accept a call to Transfiguration Church, Pottstown. He has been

NO

## story of the week

EVERYONE in the nave that morning had a sick feeling in the pit of his stomach . . . the row of strange men sitting half-way down the side aisle was obviously a pulpit committee from some vacant congregation. The strangers had been cordial but restrained, polite although a bit "stand-offish."

Members catching sight of the newcomers and then casting furtive looks about the nave knew this was bound to happen some day. Their pastor was . . . well, it was hard to put into words.

One fellow put it: "He's a real pastor, far more interested in us as souls. With him, I'm never a statistic, or just another communicant member!"

Another: "His sermons are deep, but not too much so. I get a lot out of them that I and my family can chew on!"

The congregation's fears that morning turned out to be well-founded . . .

. . . THE "CALL" was a strong one:

"If you'll come to us, we'll build you a big, brand-new church . . . and you won't have to raise a cent of the money!" was the first appeal.

"Think of the opportunities for 'larger and better' service in OUR community."

"You've accomplished much in your present parish. You deserve to 'move up' to bigger and better things!"

"We'll pay you twelve hundred more than you're getting now . . . you'll have a sizable car allowance . . . we'll pay ALL your utilities . . . a nice long vacation anytime you want it." (There seemed to be no bottom to their barrel!)

FOURTEEN days and many prayers later, the pastor sat down to type his answer. Back from the corner mailbox, he walked slowly into the living room, said to his wife:

"I told them 'no.' It wasn't easy . . . but I had the feeling I was being 'bought.'"

DICK SUTCLIFFE

## NEW JERSEY . . .

active in educational work in synod and a member of the faculty at Temple School of Theology.

THE LEADERSHIP TRAINING SCHOOL for the Hudson county area will be held in St. John's Church, Jersey City, Jan. 5 through Feb. 9. Courses offered include "My Christian Belief," "Prophets and Their Messages," and "The Child's Approach to Religion."

A THREE-YEAR PLAN for catechetical instruction is being used by Pastor Atwood Smith, Holy Trinity, Wildwood. The first year is the general structural explanation of the church under a lay leader; the second year includes studies in relation to Christian worship and the opportunities for service in the church; and the third year consists of concentrated study of the Catechism.

THE LEADERSHIP TRAINING SCHOOL for the Camden area under the direction of the Parish Education Committee of the Southern Conference will be held in St. Paul's, Collingswood, Jan. 7 through Feb. 11.

CHECKING CHURCH attendance with a special card system and using 10 teams of two each to follow up all who have been absent for four consecutive Sundays is a method being used at Grace Church, Somers Point.

CHURCH ANNIVERSARIES . . . ST. PETER'S, Plainfield, 60th year . . . ST. PAUL'S, Bayonne, 50 years . . . CHURCH OF THE REDEEMER, Maywood, 15 years . . . ST. PAUL'S, Hightstown, 15th; and the 10th year of the dedication of HOLY TRINITY, Leonia.

OUR SAVIOR CHURCH, Haddonfield, celebrated its 25th anniversary last month.

RALPH I. SHOCKEY

## MARYLAND:

### Hope Church Organized In College Park

BALTIMORE—Over 600 persons attended the organization of Hope Evangelical Lutheran Church, College Park, on Nov. 16!

The service was held in Memorial Chapel on the campus of the University of Maryland. The new mission congregation has been worshipping in the university's armory since last April. The membership rolls now list 118 baptized, 10 confirmed and 17 student members!

Principal speaker at the service was Arthur M. Knudsen, secretary of the Board of American Missions. Music for the service



600 ATTEND ORGANIZATION  
. . . in College Park chapel

was provided by the University of Maryland Chapel Choir under the direction of Fague Springman. Guest soloist was William Hamil of the New York City Center Orchestra Company.

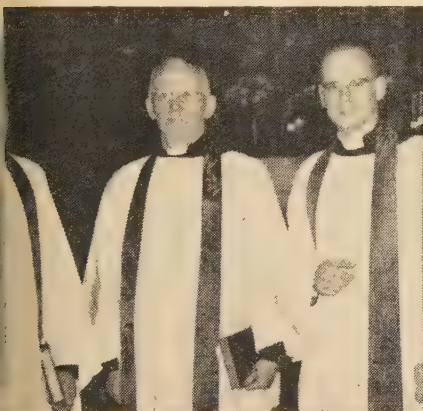
In his address to the congregation, Knudsen said that the beauty of the building and the music made this service one of the most memorable services of organization in which he has participated.

The formation of the congregation was officially declared by Dr. J. Frank Hamill, president of the Maryland Synod. Liturgical services for the day were the Rev. Warren L. Biehl, vice president of the Board for Lutheran Student Work in the Baltimore-Washington Territory, and the Rev. Edward Bley, secretary of the synodical missions committee of the Maryland Synod. The reception of student members of the congregation was under the direction of the Rev. Musser D. W. Hamill, president of the Board for Lutheran

ARYLAND . . .

ent Work. Greetings were brought on behalf of the Division of Student Service, National Lutheran Council, by the Rev. Oswald bert.

MISSION DEVELOPER at College Park since February 1952 has been the Rev. Otto Reimherr. Miss Ruth Engelbrecht has been serving at College Park under the Board for Lutheran Student Work in the Baltimore-



RS. FIFE, KNUDSEN, PASTOR REIMHERR  
. . . 17 associate members from U. of M.

Washington Territory since Aug. 15, 1952. These two staff members combine a ministry at the university and its surrounding area, with headquarters in the new chapel at the university.

Following the service, 150 gathered for reception.

LLOYD KELLER

## **WEST VIRGINIA:**

### **Aurand Feted by Church; Mason Countians Endorse DPs**

FAIRMONT—In the 92-year-old First English Church, Wheeling, Dr. Charles Aurand has been the pastor for a good part of the congregation's history. On September 28 members of the congregation honored him with a testimonial reception on the 30th anniversary of his pas-

## **HOME MISSIONS**

**OHIO:** After 30 years of home mission aid, St. Mark's Church, Bowling Green, will become self-supporting in 1953.

**WISCONSIN:** To help congregations like Bethlehem, Portage (see above), Northwest Synod is currently utilizing funds from home mission sponsors. Aim is to prevent mission congregations having to wait more than two years before worshipping in their own building.

**WISCONSIN:** First services for Missionary Dwight Shelhart's 1953 "Palm Sunday Mission" (he organizes a new mission every Palm Sunday) were held in Madison Nov. 30.

torate. Synod President Wade H. Koons was the principal speaker.

Initiated entirely by the congregation, the occasion was climaxed with the presentation by Paull E. Spring, vice president of the church council, of a very generous gift to the pastor. Dr. Aurand has had the honor of sending his two sons, Charles and John, and his stepson, Frank Klos, Jr., into the ministry. His only daughter, Maude E. Aurand, is now a student at Gettysburg Seminary.

MEMBERS OF Mason County parish and Pastor George C. Weirick have been hosts during the postwar years to 35 displaced persons and ethnic Germans, ranging from aged grandparents to children less than a year old. Four European countries have been represented among the refugees. "It has been an interesting experience to care for these people," stated Pastor Weirick as the last of the 35 Lutherans relocated in other parts of America.

PRESIDENT KOONS has appointed an important synodical committee of eight to plan for the financial appeal for the proposed Lutheran Student Center at West Virginia University. The committee is comprised of pastors: Dr. George W. Schillinger, chairman, Charleston; Luther L. Hare, secretary, Oakland, Md.; Dr. Charles G. Aurand, Wheeling, and W. Roy Hashinger, Morgantown. The lay members of the com-

## WEST VIRGINIA . . .

mittee are: Franklin R. Browne, Clarksburg; H. L. Shelhamer, Morgantown; H. C. Wenger, St. Albans; and Paull E. Spring, Wheeling.

IN THE Red House, Md., parish a dilapidated barn on the church grounds has been converted into a three-room dwelling for the church's caretaker and a modern ga-

rage for the pastor's car. These improvements together with a newly purchased manual electronic organ have been dedicated by Pastor Donald Gallion.

PRESIDENT IRVIN STEWART of West Virginia University has announced that Franklin Clark Fry will preach the sermon to the 1953 graduating class.

HAROLD L. HA

## OHIO:

### Synod Seeing Apportionment as Minimum, not Maximum, Says Rinkliff

COLUMBUS—George L. Rinkliff, Ohio Synod's treasurer, counted up the apportioned benevolence receipts from his 278 congregational treasurers at the end of November and found receipts of \$502,734, \$38,172 over 1951. In 11 months 77 per cent of the 1952 budget was in hand in cash income. (Only 75.4 per cent had been received in the same period in 1951.) December brought \$125,000 in receipts last year and a similar record this year, with at least half the gain of 1952, will make the 1952 budget in full, says Mr. Rinkliff. *"More congregations in Ohio each year stop thinking of the apportionment as the maximum, and see it as it really is, the minimum,"* he says.

WHEN THE WILL of the late Joseph Perilstein, long-time Jewish merchant in Orrville, was read in October, nine churches of the city were beneficiaries. Mr. Perilstein had set aside \$10,000 to be used for "assisting the needy," a gift in memory of his wife Ada, who was well-known for her charitable works. Augsburg Church received \$1,111.11, less taxes, as one of the nine Orrville churches. About one-tenth of Mr. Perilstein's estate of \$170,000 was left to churches and charities.

OHIO WILL be celebrating the sesquicentennial of its establishment as a state in 1953, and an official commission is preparing a year-long celebration. A church celebration committee includes President Clarence C. Stoughton, Springfield. The first Lutheran congregation in Ohio, Stetler's, near Miamisburg, was organized in 1803, the same year Ohio became a state, and in 1819 the first synod was organized.

MESSIAH CHURCH, Toledo, will provide more adequate church room for its 814 baptized members who have been worshipping

in a small building built in 1925 for 100 members. Committees, under John H. Fry, named \$75,000 for a building fund goal and then set to work. When they had finished cash and pledges were over \$105,000. Preliminary plans for a church of a unique contemporary design to seat 390 with adequate Sunday school facilities have been approved.

THE STEEL STRIKE of last summer caused Zion Church, Youngstown, to postpone its building fund campaign which was beginning just as the steel mills in the "Ruhr" closed down. After the strike settlement members said, "This is the time." \$57,000 in cash and pledges exceeded the goal by 10 per cent.

SECOND CHURCH, Springfield, was lecturing a preaching mission on Dec. 1-2 by Pastor Harold R. Albert, Columbus. Two weeks later Pastor Paul P. Anspach was to leave on a six weeks' air trip for the board of foreign missions to survey the new Macedonia mission field. During his absence service will be conducted by Pastor William J. Son, Jr., religion instructor at near-by Cuyahoga College, and Hamma Seminarian C. Xander.

## PEOPLE



**REUNION.** Airman Second Class Anton Bautz presents his civilian clothing, originally given him by Lutheran World Relief when he was a refugee in Germany last year, to his cousin, the Rev. Donald F. Bautz, who brought him as an ethnic German to the United States in September 1951. Clothing and ticket to America were in repayment of a family debt (Anton's grandfather gave Pastor Bautz's father \$100 to come to the United States in 1904). The serviceman recently spent 30 days in Germany, where he saw no need for continued relief distribution, so he is giving his clothing for distribution through the Washington, D. C., Inner Mission Society.

### OHIO...

A CONGREGATION that began life eight years ago worshipping in a storeroom laid the cornerstone for its \$120,000 church building Nov. 30. Roselawn Church, Cincinnati, now numbers 200 members, and its new brick edifice will provide worship, educational and social facilities in its one floor and basement. Synod President George W. Wiley and Mission Superintendent Albert Buhl officiated at the ceremony.

TWO SUNDAY SCHOOL and three church services weren't enough for Westwood, Dayton, and Pastor Carl Coad, especially in

J. K. JENSEN, veteran (32 years) treasurer of Northwestern Seminary, Minneapolis, has resigned from that post. The seminary's board of directors immediately approved a resolution drawn up by members P. H. Roth, A. A. Zinck, and A. L. Grede, expressing "admiring gratitude" for the "consistent quality of our colleague's work," carried on "with such high ability, zeal and effectiveness through the lean years and struggles." "Money could not buy such devotion as his," the board said.

THE REV. DONALD BAUTZ, executive director of the Lutheran Inner Mission Society, Washington, D. C., has resigned to accept a call to the Bay County (Mich.) Council of Churches. He will become executive secretary with headquarters in Bay City Jan. 1. Pastor Bautz is believed to be the fourth Lutheran pastor engaged in interdenominational work with local and state federations. The others: Washington, D.C.'s Dr. Frederick Reissig, the Rev. Willis Ford, Baltimore, and the Rev. Alvin Havekost, Denver, Colo.

view of two trailer camps and a large housing project near by. In October an afternoon Sunday school was begun by Westwood teachers in a public school building, and an attendance of 87 was reached before the month was over. Twelve children were ready for baptism, and a catechetical class was underway. The synodical board of home missions is watching the work for a new mission opportunity. The National Lutheran Council Division of American Missions calls Dayton an area for emergency trailer work, and will shortly send a worker to the area.

FOUNDATIONS have been completed for the new building to house 50 aged people at Bethany Village, Miami Valley Inner Mission League project.

THE LUTHERAN WELFARE COUNCIL of Ohio met at Cleveland Nov. 19. Dr. Karl Hertz of First Church, Columbus, is president.

## OHIO . . .

A \$24,000 MORTGAGE, incurred four years ago for a reconstruction project, was burned at Trinity Church, Springfield, on Nov. 23. The burning was part of the congregation's fortieth anniversary. President George W. Miley and Prof. Amos John Traver were speakers . . . MRS. E. V. PEIFFER was presented with a copy of the Revised Standard Version in recognition of 32 years' teaching . . . NINE charter members received roses . . . SIGHTLESS PASTOR DANIEL J. UHLMAN has served the congregation for 23 years.

TRINITY CHURCH, Kent, has celebrated its 75th anniversary and enjoyed visits from former pastors Ralph White (Grand Rapids, Mich), F. R. White (Springfield), H. Edward Hamme (Hawaii), and M. W. Wappner (Mansfield).

CONFERENCE ELECTIONS this fall added Pastor Austin F. Shell, Mansfield, Central Conference, to the list of presidents.

E. RUDOLPH WALBORN

## NEW YORK:

### Albany Ground-breaking Held; Thompson Cited in Oneonta

ALBANY—Over 500 members and friends of First Church, Albany, watched Pastor Morris C. Skinner, assisted by Pastor Emeritus Chalmers E. Frontz break ground for their new \$350,000 church.

The new structure, expected to be completed by next fall, will be colonial architecture and will seat over 600 people. It will replace the old church at Pine and Lodge Streets which was destroyed by fire in 1934. (The congregation has been worshipping since '34 in Friendship House. The new church adjoins this building.)

Participating in the groundbreaking service were: Council President William Kinzer, Building Committee Chairman Edward Osborn, A. G. Livingston, Miss Minnie Lehmann and Robert G. Emptage, representing various groups within the congregation.

THE ONEONTA COMMUNITY CHEST did make its goal for \$50,000 in the campaign conducted through October this year, but a big start was made in breaking the pattern of failure. Heading the chest this year was president was the Rev. George N. Thompson, pastor of Atonement Church. In 10 years Oneonta Community Chest has failed to make its goal. Last year with \$50,000 as its goal, it netted \$38,000 when all returns were in. This year the drive reached \$45,300 which is \$7,000 more than last year. Credit for the marked increase has been given to the townspeople to the leadership of Pastor Thompson.

A citation given to the Lutheran pastor reads: "Citation for Community Service Awarded to the Rev. George N. Thompson in recognition of outstanding achievement in serving the human needs of our community."

THE REV. WILSON D. WORMAN, for the past 11 years pastor of St. Mark's, Guildlerland Center, has retired from the active ministry. Ordained in 1918, Pastor Worman has served congregations in the following up-state communities: Berne and Berne, West Sand Lake, Fort Plain, Frey's Bush and Middleburgh. His pastorate at Guildlerland Center was the longest in the 218-year history of St. Mark's. Pastor Worman was at one time president of the Hudson Conference of the former Synod of New York, and is now chairman of the Foreign Missions Committee of the Eastern Conference.

Members of St. Mark's tendered the pastor and Mrs. Worman a farewell dinner on their wedding anniversary, at which tokens of affectionate regard were presented. Pastor and Mrs. Worman will reside in Albany.

FIRST CHURCH, Albany, was the scene of the Post-Hannover Conference for the Central District. Presiding was the Rev. Clarence G. Van Deusen, secretary of the Eastern Conference. Major presentation was made by the Rev. Rollin Shaffer, NLC promotional secretary for Lutheran World Action.

LUTHER S. STRAIN



**ISH WORKER.** Jean  
 Jeffer, St. Olaf graduate  
 chelor degrees in music  
 (art) and former public  
 school teacher in Iowa, is the  
 parish worker for Im-  
 mel Church, Burholme  
 (Philadelphia), Pa.

## Security Board!

reported the Lutheran  
 Neighborhood *Bond* in its  
 November issue:

At its 18th biennial con-  
 vention, the United Lu-  
 theran Church, meeting in  
 Seattle, Wash., agreed to  
 continue and report to its  
 next meeting on studies  
 concerning the inclusion of  
 ministers in federal social  
 security.

...so doing the conven-  
 tion rejected its Security  
 Board's recommenda-  
 tion that including ordained  
 ministers would not be de-  
 sirable . . ."

ULCA Security Board,  
 quipped one pastor  
 regarding the typographical  
 error: "What's next . . . a  
 police? . . . or mint-  
 our own currency?"

"An innovation in the Catholic mass will be in-  
 augurated Sunday," reported the Washington (D. C.)  
*Post* last month. "Believed to be the first dialogue  
 mass to be held here, it will be recited by priest and  
 congregation. The congregation will say aloud cer-  
 tain parts . . . in English while the Rev. Charles  
 Gorman, a curate, is saying them silently in Latin.  
 The popes of modern times, from Pius X to Pius  
 XII, have emphasized that lay people should be  
 audible, active participants in the Mass, Father Gor-  
 man says." To which at least one ULCA pastor  
 quipped "their *innovation* is 400 years late . . . Luther  
 beat them to the draw. Give 'em another 400 years  
 and they'll have the Common Service!"

Church properties in Chicago aggregate \$337  
 million, the Chicago "Tribune" says. Official val-  
 uations of Roman Catholic properties are highest  
 with \$168 million; Jewish groups, including Or-  
 thodox, traditional, liberal, conservative, Reform  
 and Chassidic forms, are second with \$39 million.  
 Third: Lutherans with \$33,000,000. In rapid order  
 after the Lutherans: Methodists (\$29 million),  
 Baptists (\$19 million), Presbyterians (\$18 million),  
 Episcopalians (\$15 million), and Evangelical and  
 Reformed (\$10 million).

Croghan Cleaners, Fremont, Nebr., sent the fol-  
 lowing note to Pastor Fredrick D. Boldt of Salem  
 Church when the 40 choir robes were returned by  
 them: "Your job is saving souls, ours is trying to  
 save clothes. From one good institution to another  
 please accept this cleaning with our compliments."

When friends in the southwest U.S. learned that  
 the Rev. George B. Ammon, staff secretary for the  
 ULCA Board of Parish Education, was planning on  
 visiting Tucson, Arizona, they advised him to "look  
 up George B. Ammon, a member of Our Saviour's  
 Church." Intrigued with the idea of meeting some-  
 one with not only the same name but the same  
 middle initial, Pastor Ammon arranged to meet  
 the layman. Among the first exchanges of con-  
 versation was the pastor's question: "My mid-  
 dle initial 'B' stands for Bertram. What's your  
 middle name?" The answer: "Bertram!"

## PENNSYLVANIA:

### RSV to Stand "Indefinitely" Reports Weigle in Pittsburgh

PITTSBURGH—"The 15 years of labor put into the Revised Standard Version of the Bible," said Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, in a series of lectures in Pittsburgh, "should make it stand indefinitely."

THE REV. EARL KNAUS, JR., pastor of Redeemer Church, Petersburg, Va., will become full-time campus pastor at colleges throughout western Pennsylvania and also serve as advisor to the Lutheran Student Association of Greater Pittsburgh. He will serve more than 1,200 students at Duquesne University, Carnegie Tech, and the University of Pittsburgh.

OVER SIXTY PERSONS are in the junior, young people's, and senior choirs of First Church, Washington. In November "An act of consecration by the choirs" found members dedicating themselves to this ministry as the pastor reminded them, "You who are members of the choir of this congregation are part of a ministry which should never be entered into lightly. Your service in the public worship of the church is a deeply responsible one, both to God and to the worshiping people. Worship is the drawing near of God to men, and in return, the offering of their whole selves, by men, to God. In this church, by your ministry through music, you have the privilege of leading men to God and giving God channels to men's hearts."

EVERY WEEK Chaplain A. W. Stremel of Western Penitentiary is asked by the inmates to read the Revised Standard Version of the Bible. These men listen intently to the Scripture reading at their own request for more than an hour at a time.

PASTOR HENRY BEHRENS of Verona took 12 minutes of a morning service in explanation of the coming Home Mission Appeal and raised the two-year quota for his congregation.

INTO EVERY HOME of Trinity Church, Connelville, the church council has sent a copy of the *Lutheran Book of Prayer* as further aid to family worship.

IN NOVEMBER, Honterus Church, Youngstown, Ohio, received 31 displaced persons into membership bringing the total received during the year to 36.

TWO GREAT CHOIRS appeared in Pittsburgh—the Concordia Choir of Fort Wayne College and the "Christmas Concert" of the Chapel Choir of Capital University—sponsored by the Lutheran Student Association of Greater Pittsburgh.

PASTORAL CHANGES include . . . ROBERT F. PARKER from Delmont-Export parish to Good Shepherd Church, Glen Rock, N.J. . . . DR. JOHN B. GARDNER to the New Florence Parish from Delphi, Ind. . . . THE REV. RICHARD E. BRUNK from Elloree, S.D. to Mt. Calvary, McKees Rocks . . . THE REV. KENNETH MUNSTER, St. Paul's, Huntington, W. Va., to St. John's, Johnsonburg, Pa. . . . THE REV. CHESTER BIRD from Trinity, Bridgeport, Ohio, to Monongahela . . . THE REV. HARRY L. BERKEBILE from Cambridge, Ky., to Bethany, East Liberty . . . THE REV. MELLVILLE NEWMAN from Christ the King, Latrobe, to the West Sunbury Parish.

ST. MARK'S CHURCH, Springdale, dedicated an educational unit of the church which cost \$45,000.

FIFTEEN YEARS ago Messiah Church, Homestead Park, was about ready to close its doors and vacate. The outlook was discouraging. But faith prevailed and services were continued. This past month the long remaining indebtedness was wiped out.

LUTHER E. FACKLER

## VIRGINIA:

### Turille Heads Brotherhood; Lange Succeeds Fray as Dean

ROANOKE—Dr. S. J. Turille, of Harrisonburg, was elected president of the synodical Brotherhood at its annual convention Nov. 14. The convention met

Muhlenberg Church, Harrisonburg. Dr. Curille, a Madison College professor, succeeds Richard T. Edwards, Roanoke lawyer. The convention voted to set as a goal the securing of \$5,000 in 1953 for the Home Mission Loan and Gift Fund. VIRGINIA elected three Republicans to Congress in the November election. This probably the largest number of Republicans to represent Virginia in the House of Representatives since reconstruction days. DEL T. BROYHILL, elected in the 10th congressional district, is a member of the council of Resurrection Church, Arlington. RICHARD T. POFF, elected in the 6th district, an active Presbyterian who graduated from Roanoke College.

CHRIST CHURCH, Radford, voted its largest budget at the annual meeting, reports Dr. Charles J. Smith, supply pastor. A total of \$1,400 was allocated, \$100 over the 1952 amount.

DR. MELVIN S. LANGE, pastor of Christ Church, Staunton, has been elected dean of the synodical summer school held annually at Massanetta. This is one of the largest synodical summer schools in the ULC. Dr. Lange succeeds Dr. John H. Fray who has just ended a 10-year tenure as dean. The 1953 summer school will be held Aug. 10-16. MISS EDNA KOBBS of Lynchburg has been named as secretary of religious education for the synod. The resignation takes effect immediately.

AS OF OCT. 31, the synod had paid \$9,173 on its 1953 benevolence of \$9,270.

FIRST ENGLISH CHURCH, Richmond, is working to raise over \$200,000 to make provision for more adequate religious educational facilities.

THE REV. EARL T. KNAUS, JR., has resigned as pastor of Redeemer Church, Petersburg, to accept a call of the National Lutheran Council Student Service Commission for service in the Pittsburgh area. Pastor Knaus organized the church in Petersburg and directed the building of the first part of its church plant.

FRANK K. EFIRD

## CAMPUS



HAMMA Divinity School's Dr. T. A. Kantonen is the only American churchman selected for the five-man "Commission on Theology" of the Lutheran World Federation. Others named to world

Lutheranism's highest theological body are Bishop Anders Nygren (Sweden), Dr. Regin Prenter (Denmark), and Drs. Werner Elert and Peter Brunner (Germany).

MUHLENBERG College's chaplain, Dr. David H. Bremer, was installed in the Muhlenberg Chapel Nov. 23 by Temple University Provost Millard E. Gladfelter, who serves as president of the ULCA Board of Education. Also participating were: Muhlenberg Acting President Morris Greth, Ministerium of Pennsylvania assistant to the officers, the Rev. Claude E. Schick, and Reading (Pa.) Attorney George Balmer.

GETTYSBURG Seminary has received word that Dr. Paul Tillich, professor of theology at Union Seminary, New York City, has accepted an invitation to speak on the battlefield campus some time "late in January."

ITEM in the ULCA Board of Education's "Educational News": "A Lutheran soldier was asked whether he had received any chain letters, group letters or printed matter from Luther Leagues and church members. Here is his answer: 'Pete, I haven't had a thing from my church since I have been in Korea. I know that American papers have just about forgotten us over here in Korea, but I never thought that the church would desert us. If it weren't for the chaplains here, I'd have had no contact with Christianity the past two years. I wonder if any church even cares what happens to me.'"



# Luther Emblem Jewelry

All prices include jewelry tax

## STERLING SILVER NECKLACE

Transparent lucite medallion framed in silver filigree and with the Luther Emblem mounted in the center. Suspended from lovely link chain. (NM555) \$

## LUTHER EMBLEM AGATEX PIN

An attractive pin for sweaters, lapels, and dresses. Available with safety type back (NM2440) at 50c each; or with safety catch back (NM2441) 60c each.



## LUTHER EMBLEM GAVEL PIN

Miniature gavel pin for the leader of any church group. 10K gold with safety catch. Shown as size. (NM685) \$



## RHODIUM FINISH TIE CLASP

Attractively styled slip-on tie clasp. Fob design has emblem on rhodium shield. (NM642N) \$

## RHODIUM FINISH LINK BRACELET

The neat link design of this bracelet is accentuated by the popular rhodium finish with the Luther Emblem attractively set in the clasp. (NM204N) \$

## LUTHER EMBLEM TIE CLIPS

One-piece construction, spring-clip styles tie securely, are easy to put on and adjust. The Luther Emblem is in full color.

(NM80C) Rhodium plate, with diagonal design

Size  $2\frac{3}{4} \times \frac{1}{2}$  inches. \$

(NM2800) Heavy gold plate with border design

Size  $2\frac{3}{4} \times \frac{5}{16}$  inches. \$

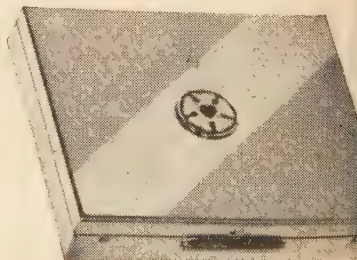


## LUTHER EMBLEM RINGS

A handsome ring featuring the Luther Emblem, with etching on the mounting. Sizes 4 to 13. Sterling Silver (NM272) \$3.00; 10K Gold (NM273) \$10.20

## LUTHER EMBLEM COMPACT

The striking design of this compact is highlighted by the emblem. Made of polished gilt bronze, size  $2\frac{3}{4} \times 2\frac{3}{8}$  inches. (NM1313) \$2.40

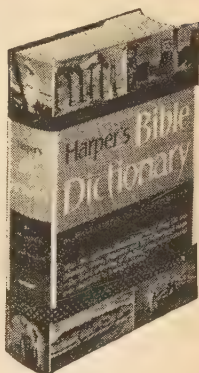


# Books about the Bible

**ARPER'S BIBLE DICTIONARY**

· Madeleine and J. Lane Miller

is first completely new Bible dictionary in three decades contains a wealth of informative and practical material. Thoroughly up-to-date in archaeology, geography, and chronology, it contains 3,200 entries of persons, places, and subjects—plus more than 400 half-tone illustrations, 10 line drawings, atlas maps, charts, diagrams. Easy-to-read type. An ideal gift for everyone who reads the Bible; a valuable aid for pastors and Sunday school teachers. \$7.95



## WESTMINSTER HISTORICAL ATLAS

ited by George E. Wright and Floyd V. Philson

9 outstanding historical Bible geography and atlas—114 pages, 11 x 7 1/2 inches in size, with 34 full-color relief maps, each accompanied by 2 pages of historical data and archaeological information. Complete index. **Complete \$5.00**

## HARMONY OF THE GOSPELS

**Ralph D. Heim**

...five-Gospel harmony—the events in the life of Jesus arranged in parallel columns for easy comparison—based on the new Revised Standard Version. Here is a welcome gift for every church school teacher, pastor, or Bible student. 209 pages. \$3.50



## JIMMELOW'S COMMENTARY ON THE BIBLE

most popular one-volume commentary covering both the Old and New Testaments. Recognized for its authoritative and scholarly presentation and interpretation of facts and events, and popular for its universal appeal to pastors, students, and teachers. 1,100 pages. \$5.00

UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.

40 N. Wabash Ave.  
Chicago 11, Ill.

610 Smithfield St.  
Pittsburgh 22, Pa.

1233 Hampton St.,  
Columbia I., S. C.

17 W. Franklin St.  
Baltimore 1, Md.

3103 W. Sixth St.  
Los Angeles 5, Calif.

17 Park Place  
New York 7, N. Y.

237 King St., W.  
Kitchener, Ontario

please send me the following items:

[illegible]

## WISCONSIN:

### Clothing Drive Undertaken;

MADISON—Lutherans in Wisconsin scoured their attics and clothes closets during November for a suit, blanket or pair of shoes that might be added to the all-state Lutheran World Relief Clothing Collection. Eight areas were set up as compared with seven last year, and according to the first notices, the collection will far surpass that of 1951 in the Badger State.

Milwaukee led off by filling two boxcars

with 75,000 pounds for more than double the last year total. Laymen there providing pick-up trucks to haul the cartons to the car siding. Madison followed with 55,500 pounds, 12,000 more pounds than last year. At Marinette, members of the St. Vincent de Paul Society worked hand-in-hand with the Lutherans to ship 12,900 pounds. Menominee, in the southwest area where most towns are chiefly rural, piled 13,400 pounds into their car.

Sheboygan, the newest area to be set up, was having a real experience. Thirty-two Missouri Synod churches merged their clothing with NLC cartons, and all concerned felt that a new place of co-operation had been found. Sheboygan, Racine, Kenosha, Eau Claire and Oshkosh had shipping dates near Dec. 1. According to the handling the clothing collection, the 167,000 pound total of 1951 will be surpassed. The 200,000-pound mark may be set!

THERE WAS FOG everywhere outside Milwaukee Nov. 16, but not inside the auditorium when President Franklin Clark Moberg addressed the Reformation Festival. The crowd was reduced considerably, but those who heard "Mother of Democracy," the subject chosen by the president of the United Lutheran Church in America, got an unclouded conception of Luther's contribution to contemporary life.

AT REFORMATION CHURCH, Milwaukee, Mr. and Mrs. Ray Dumke and their sons, Paul and David, presented the Pine Lake Bible Camp with a wrought iron cross and two wrought iron candlesticks for the chapel's altar. They stand two feet high and are of wrought iron in harmony with the chapel's other appointments.

DR. E. E. FLACK, Hamma Divinity School professor, will be the speaker at the Pine Lake Lenten Retreat at Elkhorn Feb. 9 . . . LUTHER LEAGUERS and youth-minded pastors are centering their thoughts on the proposed "How to Do It" Workshop to be held in Madison Jan. 30 to Feb. 1 . . . FACULTY for the 1953 Pine Lake Camp sessions have already been set up . . . WISCONSIN LUTHERAN Student Association has begun

#### *In St. Louis*

A WARM WELCOME AWAITS YOU  
at

**ST. MARK'S**

**ENGLISH LUTHERAN CHURCH**

6337 CLAYTON ROAD

(Just west of Forest Park)

MARVIN F. SIELKEN, Pastor

Sunday School ..... 9:30 A.M.

Worship Service ..... 10:45 A.M.

### IN CALIFORNIA....



Berkeley--Oakland

A Growing Church

Invites You Sundays

11:00 A.M.—7:30 P.M.

Ross F. Hidy, Pastor

**St. Michael's Lutheran Church**

2516 Durant Ave., Berkeley 4, Calif.

One block from the University of California Campus

### EARN EASY MONEY

Sewing at home. Part, full time. We instruct. RON-SON, Dept. L-12, 875 Eloise, Cleveland 18, Ohio.

### ORGANIST-DIRECTOR OF MUSIC

Desires full-time position. Experienced with professional and volunteer singers, and choir work, both adults and children. Five years with large Protestant church, presenting oratorios, musical vespers, sacred pageants, hymn festivals. Details upon request. Write The LUTHERAN Box 10.

WISCONSIN . . .

and out deputation teams into churches within an area 100 miles from Madison . . . TWO CHRISTIANITY courses for university students are being conducted at the Student Center. One is "Introduction to the New

Testament" and the other, "Christian Ethics." Such courses are not credited by the university, but they nevertheless meet the need of students who want to grow in their understanding of the Christian faith.

CHARLES A. PULS

# FREE . . . Wurlitzer's fund-raising kit for church organs



You only have to hear a Wurlitzer Organ to know why it's called the "voice of worship." Its tone enriches Divine Services. It inspires meditation. It creates an atmosphere of prayer.

That's because the tone of a Wurlitzer is derived from a *natural* musical source—the Wurlitzer reed. You get all the advantages of an electronic instrument without sacrificing traditional organ effects when you choose a Wurlitzer.

Wurlitzer has prepared a special kit to use in raising organ funds. Visit your Wurlitzer Dealer or write for this proved fund-raising guide today.

## WURLITZER

World's Largest Builder of Organs and Pianos  
Under One Great Name



Fund-raising kit for churches  
—write for your copy now!

The Rudolph Wurlitzer Company  
Dept. L-12, North Tonawanda, N.Y.

Please send me without cost your  
fund-raising kit for Church Organs.

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

## PENNSYLVANIA:

### Chapel Cornerstone Is Laid

Cornerstone of a \$160,000 chapel-audi-



*This fall and winter  
vacation in charming  
St. Petersburg*

### Hotel Ritz

catering particularly to older people. Pleasant home surroundings. Sun porch, patio, and parking lot. Near restaurants, shopping districts and theatres. Special spring and summer rates. Lutheran owned and operated. For information and reservations write:

Miss Gertrude A. Heering, Mgr.  
701 Third Avenue, South  
St. Petersburg, Florida

### THE LANKENAU SCHOOL

Boarding and Day School for Girls.

Pre-school through High School.

- Fully Accredited ● Beautiful Campus
- College Preparatory or General Courses

Write

Sister Lydia Fischer

3201 West School House Lane, Phila. 44, Pa.

### Central Lutheran Theological Seminary

Successor to Western Theological Seminary

The growing seminary in the midwest

Central offers a standard three year course under an experienced faculty leading to the B.D. degree

Write for complete information

E. Bryan Keisler, President  
Fremont, Nebraska

### Clara Maass Memorial Hospital

(Lutheran Memorial Hospital)

School of Nursing

Three-year accredited course,  
School affiliated with Upsala College.

Applications now being considered for  
September 1953 and 1954.

For full information

Write to

Director of Nursing

**CLARA MAASS MEMORIAL HOSPITAL**

Newark, New Jersey

torium for the Lankenau School in Philadelphia was laid Oct. 25. The school is one of the projects staffed by deaconesses of the Philadelphia Motherhouse and in 1942 was located in the group of buildings including the Mary J. Drexel Home and Lankenau Hospital. It is now located on Schoolhouse Lane in the Germantown section of Philadelphia.

Lankenau is a boarding school for girls with 144 students now enrolled, kindergarten through high school ages. Sister Lydia Fischer is principal. Dr. Edgar Rahn, secretary of Christian education of the Ministerium of Pennsylvania, is president of the board of directors.

Groundbreaking for the new building took place Oct. 3. It is expected that construction will be completed in the spring. Besides chapel and auditorium the building will contain the music department and six general-purpose classrooms.

Sister Anna Ebert, directing sister of the Philadelphia Motherhouse, and other members of the board of directors, took part in the cornerstone laying.

## DECEASED

### Mrs. William Arndt

Mrs. Lillie Meyer Arndt, widow of the late Rev. William Arndt, pastor of the Immanuel Church, Webster, N. Y., died at Ontario, N. Y., Nov. 2. She was 84.

She had suffered a heart attack while attending services in the (Immanuel) church in which she and her husband had served for half a century.

Surviving are two daughters, Miss Helen Arndt and Mrs. John Furber; two sons, Immanuel J. Arndt and William H. Arndt; three grandchildren and one great-grandchild.

The funeral service was conducted at Immanuel Church Nov. 5 by the Rev. Franklin K. Blank.

### Rev. Oscar E. Braune

The Rev. Oscar E. Braune, pastor of the John's Church, Newark, N. J., died Oct.

The Lutheran

would have been 75 the 28th of this month.

Born in 1877 in Golconda, Ill., he was educated from Wagner College in 1900 and from Philadelphia Seminary in 1903. Ordained that same year by the Ministry of New York, he began his pastorate at St. John's.

He was married to Juliane Meyer of Chester, N. Y., June 27, 1903. They had three children.

The funeral service was conducted Oct. 9 at the Rev. B. D. Touhy, a longtime friend and a pastor of the Lutheran Church—Missouri Synod, assisted by Pastors Arthur H. St. John and John H. Wagner. Interment was in Union, N. J., on Oct. 10.

#### Rev. Sidney J. Derrick

Mrs. Sidney J. Derrick, widow of the former president of Newberry College, died Oct. 11 at the home of a niece in Lexington, S. C.

With her husband, she had lived most of her married life on the campus in Newberry, S. C. Dr. Derrick died in 1948.

Surviving are a brother, James E. Hiller, of Lexington, S. C.; two nephews and three nieces, including Mrs. James C. Kinard, wife of the president of Newberry College.

The funeral service was conducted Nov. 12 in Newberry. Interment followed in a local cemetery.

## CHANGES OF PASTORATE

### CENTRAL PENNSYLVANIA SYNOD

Rev. GEORGE M. From Downingtown parish, Pa. To St. Matthew's Church, Harrisburg, Pa. 235 Seneca St.

Rev. ELLNER, RAYMOND. From St. Matthew's Church, Woodlyn, Pa. To Zion Church, Lancaster, Pa. 104 E. High St.

Rev. EDWERTH E. From student pastor, Penn State, State College, Pa. To chapel, Gettysburg College, Gettysburg, Pa.

Rev. FOLD, WILLIAM G. From Christ Church, Baltimore, Md., assistant pastor. To St. Paul's Church, Easton, Pa. Allen St., Easton, Pa. R. 35, Easton.

Rev. STROUP, HERBERT W. From Holy Trinity Church, Raleigh, N. C. To Trinity Church, Camp Hill, Pa. 1959 Market St.

### INDIANA

Rev. SCHUETTE, GEORGE W. From St. Paul's Churches of Batesville and Smyrna, Ind. To mission developer, South Bend, Ind. 821 S. Sheridan Ave.

**PEWS, PULPIT & CHANCEL**  
*Furniture*  
• • EARLY DELIVERY • •  
**WRITE FOR CATALOGUE**  
**J. P. REDINGTON & CO.**  
**DEPT. 144 SCRANTON 2, PA.**

### SCAMMELL'S VITRIFIED HOTEL CHINA

Selected factory rejects  
500 piece dinner set \$75.00  
100 dinner plates, 100 salad plates, 100 dessert plates, 100 cups, 100 saucers. 5 piece sample place setting sent on request for \$1.00.  
Werner Koetter  
Wyckoff Rd., Eatontown, N. J.

## EDGEWOOD SANITARIUM FOUNDATION

Orangeburg, South Carolina

**Announces  
the opening of a  
GERIATRICS UNIT**

(for the care and treatment of the aging)

Conveniences, safeguards, skilled supervision, balanced meals, attractive living quarters, medical and occupational therapy (administered according to individual needs), as well as suitable recreation amid pleasant surroundings are available to all patients

At

### CEDAR INN

Edgewood's Convalescent Home For The Aged and Aging

Here will be found accommodations for those who are desirous of pleasant, restful quarters during their latter days. Minimum rates for room and board are \$25.00 per week.

For further information write to  
GERIATRICS DEPARTMENT  
EDGEWOOD SANITARIUM FOUNDATION  
Orangeburg, South Carolina  
Or Telephone 1620

# IN CONCLUSION . . . . .

IT'S BEEN TWO YEARS since a lot of us trudged through snow two feet deep in Cleveland to get to the first assembly of the National Council of Churches. Last week the Council held its second assembly.

It's a big, complicated organization with hundreds of officials. Probably a majority of Americans aren't aware that it exists, and certainly have no keen sense of how it affects them. As the agency for co-operative efforts of 30 American denominations (which include more than half of the Protestants of the United States) it may seem far away from the realities of our own congregations.

There's no hope of making this Council seem intimate and friendly, like the corner grocery where you run in for a box of soda you forgot to buy at the supermarket this morning. But the Council has definitely proved valuable in doing some things that none of the denominations could do so well separately.

The best thing about the Council is that it shows the intention of the denominations to bury their rivalries and learn to live together in love. Some of us never realize that Baptists, Presbyterians, and the others belong to the one great invisible church of all who acknowledge Jesus Christ as our Lord and Saviour.

SOME FOLKS WANT to stampede the Council into trying to become a united church which will take over all the home missions, foreign missions, and a dozen other activities. But they have not succeeded. The Council has held to its basic principle that it is a co-operative agency of the churches, and cannot seize from the churches any of the work they prefer to do themselves.

There are also some folks who have been misguided by the propaganda against the Council which such men as the Rev. Carl McIntire constantly put out. These bitter critics create the impression that this Council is full of Communists and unbelievers. Their attacks are too childish to deserve attention, they talk so loudly that some are oppressed. I know, because I receive from readers of THE LUTHERAN half a dozen letters a week that faithfully echo the sentiments of Mr. McIntire and his small but rabid group of followers.

THE COUNCIL isn't what its enemies say it is, and it probably isn't all that ardent friends think it is. It is a good company of men and women who are trying to find ways of working together in Christ's name. We have our inherent and deeply ingrained differences, but we can learn to understand and respect them from whom we differ. Excessive individualism which created 256 denominations in America is gradually fading out. There are only about a half-dozen great Protestant traditions that are worth preserving, and these can exist side by side in mutual helpfulness.

The churches are becoming more and more alike in their ways of worship than 30 years ago. They are nearer one another on essential Christian teaching than even 20 years ago. There are still sharp differences which separate us, and we shall not seek to disguise them. But they do not make it impossible to keep the house together.

It is not Christ who divides us. We do not divide ourselves from one another in failure to know the fullness of Christ.

—ELSON RUF

*What Happens*

TO ALL THE

**MONEY**

YOU TRY TO SAVE

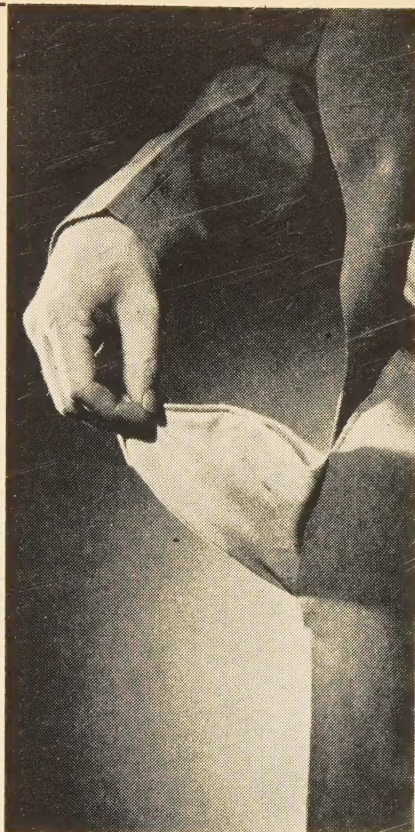
*Some Other Way*

EXCEPT BY . . .

**Life**

**Insurance?**

Can you save enough money regularly for the day you will want to take it easy? Find out now—today—how the L. B. Money Plan Savings Program can assure you and your family of a financially secured future.



**MAIL THIS TODAY**

If I save \$\_\_\_\_\_ a week, how much guaranteed income can my family have?

How much income can I have at age 60 ☐ 65 ☐

Name \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

THIS IS *Your* LIFE INSURANCE SOCIETY

**Lutheran Brotherhood**

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 SECOND AVENUE SOUTH • MINNEAPOLIS 2, MINN.

# Gifts for Children

## CHRISTMAS STOCKING

Any child of eight or under will be thrilled with this new and different Christmas stocking. Each 14-inch, bright red net stocking is filled to the brim with 10 selected gifts: kaleidoscope; "Memory Gems" booklet; "Stories of Jesus"—a beautiful 32-page book; mirror-picture of Jesus, Bible coloring book; plastic top; easel picture of The Boy Jesus; figurine of Samuel at Prayer; hard candy; box of 8 crayons. \$1.59 each (plus 25c postage for 1 stocking; 15c postage for each additional stocking).

## TWO-PIECE BREAKFAST SET

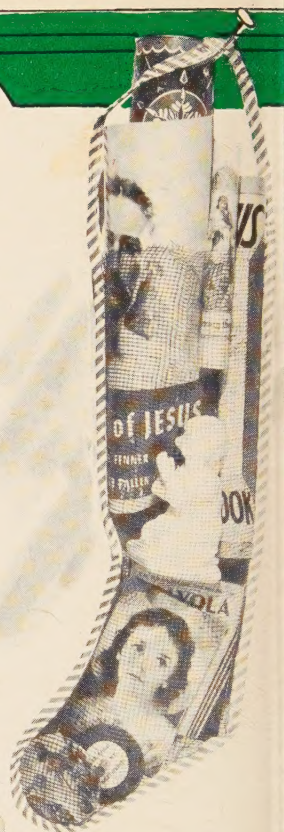
Milk mug and divided dish made of heavy white glass. Decorated with red or blue figures and "Jesus Loves Me," permanently-processed. Dish is 6¾ inches in diameter, 1½ inches deep. Gift boxed. (NM2100) \$1.00 (plus 20c postage for one set; 15c postage for each additional set).

## "LITTLE TEACHER" CRAYON HOLDER

Sturdily made of wood and brightly lacquered, including six crayons in assorted colors. 5 x 4 x 2¾ inches. Blackboard verse is:

Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.

69c each (by mail, 85c each;  
75c each for two or more.)



## UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

860 N. Wabash Ave., Chicago 11, Ill.

1233 Hampton St., Columbia 1, S. C.

17 Park Place, New York 7, N. Y.

610 Smithfield St., Pittsburgh 22, Pa.

17 W. Franklin St., Baltimore 1, Md.

3103 W. Sixth St., Los Angeles 5, Cal.

237 King St. W., Kitchener, Ontario, Canada

The Library  
Pacific Lutheran Seminary  
2750 Marin Ave  
Berkeley 8 Calif

Free